

Counsellor Manners
HIS LAST
LEGACY
TO HIS
SON:

Enriched and Embellished
WITH
Grave Advise's, Past Histories, and In-
genious Proverbs, Apologues, and
Apophthegms.

By J O S I A H D A R E.

*Sunt bona, sunt quadam mediocria, sunt mala plura,
Qua legis hic: aliter non fit, Avite, liber.
Mart. Lib. 1. Epig. XVII.*

L O N D O N,

Printed for Edward Gough, and are to be sold
by Robert Clavel at the Peacock in St. Paul's
Church-Yard. MDCLXX.

Counsellor Manners

HIS LAST

LEGACY

TO HIS

SON

Enriched and Embellished

WITH

Grave Advice, Past Histories, and In-
genious Fables, Apologues, and
Apophthegms.

By JOSHUA DARTER

Small book, but great instruction, for men's souls.
The legend is: *Aliter non fit, Aute, iter.*
Mart. Lib. 1. Epig. XVII.

L O N D O N

Printed for Edward Gough, and are to be sold
by Robert Child at the Paragon in St. Paul's
Church-yard, MDCLXXV.

Eng. Res. - Zeillin 7N24. Pick. & Chatto 139a25 Sara Woods



177
D24c THE *English*
PREFACE
TO THE
READER.

Courteous Reader,

I Shall not according to the usual mode of those Epistles which are prefixed to printed Books, crave the patronage of any person whatsoever to this: for I hope that thou thy self, when thou hast perused it, wilt patronize it, considering the honesty and innocency

A 3

561140

To the Reader.

*cency of it ; neither shall I dedicate it to any Right Worshipful or Right Honourable person, because I think it incongruous to present a small Book to a great Personage : Nor will I beg Pardon of any man for this my scribble, since I might have prevented it, if I would have refrained from dipping my Pen in mine Inkhorn, and indeed I esteem them unworthy to be pardoned who consultedly commit a fault, and then desire to be excused for it. All that I desire of thee is that thou wouldst take in good part, what is here offered thee in good will : The design of all Theologues in the Pulpit is, to teach men Grace ; and it is mine out of it, to teach them Manners, and truly a moral life is a fair step to an holy one, and a good Behaviour to a sanctified Conversation. Unman-
nerly*

To the Reader.

*nerly Clowns are, like Bears Cubs,
meer lumps of flesh, till they be
lickt into a more comely shape;
and ill tutored persons are like rough
hewn Statues you shall scarce per-
ceive the lineaments of a man in
them, till they be wrought smooth
and polished.*

Good manners make the man,
Quoth William of Wickham.

*Be a man never so brave in his Ap-
parel, if his Deportment be not an-
swerable, he is as ridiculous an ob-
ject as a Monkey or a Baboon in a
Scarlet Coat, with a Tiffany Ruff
about his neck; good Manners a-
dorn those very things that most a-
dorn us, for what is a Gold Ring in
a Swines snout. Since then I pre-
sent thee here with such Jewels as
will*

To the Reader.

will set thee forth and gain thee honour and respect amongst all persons, with whom thou shalt converse; I hope thou wilt in manners accept them kindly, as well for thine own sake, as for his who here subscribes himself

Thine affectionate friend

and humble Servant

JOSIAH DARE.

(1)



THE
Grave Counsellors
LAST
LEGACY
TO HIS
SON.

Here dwelt sometimes in this
Island of Britain, an ancient
Gentleman, called *Counsellor*
Manners, a Man of a very fair Estate,
who being both aged, and sickly, found
such weakness in himself, that he thought
Nature would yield unto Death, and
Physick unto his Diseases: this *Gentle-*
man had one only *Son*, who nothing re-
sembled the Qualities of his *Father*;
which the old Man perceiving, he cau-
sed him to be called to his Bed side, and
B the

the *Chamber* being voided, he brake with him in these *Terms*.

I. *My Son* thou art too young to Die, and I am too old to Live, and therefore as *Nature* must of necessity pay her Debt to Death, so must she also pay her Devotion to thee; whom I alive, had to be the Comfort of mine Age, and whom alone I must leave behind me, to be the only *Monument* of my *Name*, and *Honour*. If thou couldst as well conceive the care of a Father, as I can level at the Nature of a Child, or were I as able to utter my Affection towards thee, as thou oughtest to shew thy Duty to me, then wouldst thou desire my Life, to enjoy my Counsel; and I should correct thy Life, to amend thy Conditions: yet so tempered, as that neither Rigour might detract any thing from Affection in me, or Fear any whit from thee in Duty. But seeing my self so feeble, that I cannot live to be thy Guide, I am resolved to give thee such Counsel as may do thee good: wherein I shall shew my care, and discharge my Duty. My good *son*, thou art to receive by my *Death Wealth*, and by my
Counsel

Counsel Wisdom; and I would thou wert as willing to imprint the one in thy *Heart*, as thou wilt be ready to bear the other in thy *Purse*: to be *rich* is the *Gift* of *Fortune*, to be *wise* the *Grace* of *God*. Have more mind on thy *Books*, than on thy *Bags*, more desire of *Godliness* than *Gold*, greater affection to *die well*, than *live wantonly*.

II. Behave thy self as becomes one of thy *Birth*, for if thou vauntest of thy *Linage*, and titular *Dignity*, and wantest the *Virtues* of thy *Ancestors*, thou art but as a base serving Man, who carries on his sleeve the badge of some *Noble Family*, yet is himself but an *ignoble* person. In which respect *Aristotle* discoursing of *Nobility*, makes four parts thereof; the first of *Riches*, the second of *Blood*, the third of *Learning*, the fourth of *Vertue*. And to the two last he ascribeth the first place of true *Gentry*, because *Boors* may be *rich*, and *Rakehels* may be of *ancient blood*, but *Vertue* and *Knowledge* cannot harbour, but where *God* and *Nature* hath left their *noble* endowments. It was the saying of old *English Chaucer*, that *to do the gentle*
 B 2 *deeds,*

deeds, that makes the Gentleman. Have
 what thou wilt, without these thou art
 but a *three-half-penny fellow* : Gentry
 without Virtue is blood indeed, but
 blood without fat, blood without Si-
 news; *blood* is but the *body of Gentility*,
excellency of Vertue is the *soul* : and as
 Vertue is the high way to honour, so
 without it honour falls down in the dust:
 and therefore when *Hermodius* a Noble-
 man born, but of a deoboist life, upbrai-
 ded the valiant Captain *Iphicrates*, for
 that he was a Shoormakers Son, he know-
 ing that it was more commendable, to
 be made honourable for vertue, than
 born noble by blood, replied, *In me*
my Gentility begins, in thee thine ends.
 Be the birth never so base, yet honesty
 and vertue is free from disgrace; be
 the birth never so great, yet dishonesty
 and vice is subject to dishonour: there-
 fore since thou art well descended by
 thy *birth*, prove not base, either by bad
 vices of thine own, or lewd devices of
 other men: take thy great Birth, to be
 an obligation of great Vertue; suit thy
 behaviour unto it; ennoble thy Parent-
 age with Piety; and since *true Honour*
 must

must come of *thy self*, and not of *others* worth, work out thine own Glory by performing good deeds; and stand not upon what thou dost borrow of thy *Predecessors*, if thou reach not the Goodness of those which gave thee outward Glory, and dost not so much honour thy House, with the glory of thy Vertues, as thy House hath honoured the with the title of thy Degree; but dost as a *noisom Weed grow the ranker because thou springest out from a rich soil*, know thou art but a *wooden Dagger, put into a gaudy sheath*, to help fill up the place, when that of good metal is lost, and can no more be found. If thou dost not learn *Patricare*, and let my Vertue mix with thy blood; know thou art but as a *painted Fire*, which may become the *Wall*, but gives no light to the beholder: and that the greater my Honour and Reputation was, the greater will thy blemish be, if thou come short of my Merits: for thou art guilty of neglecting so good a *President*. Remember what *Dionysius King of Sicily* said to his Son, whom he knew to have committed Adultery, *Didst thou (saith he) ever find such a*
B 3
thing

(6)

thing in thy Father? the Son (as though he would make his height and grandeur, a priviledge of looseness, and as though it were no matter whether men were good, so they were great,) answered, *oh* (said he) *you had not a King to your Father, neither* (said the Father) *shall thy Son, except thou turn over a new leaf, and take a better course, ever be King.* And again remember what *King Edward the First* said to *John Earl of Athol*, who was nobly descended, having committed a Murther upon *John Comineus*, *The higher thy calling is, the greater must be thy fall, and as thou art of higher parentage, so shalt thou be the higher hanged:* and so he was on a Gallows 50. Foot high. And as I would have thee remember the foregoing Examples, so likewise this ensuing one, of *Boleslaus* the fourth *King of Poland*, who bore the Picture of his Father hanged about his Neck in a plate of gold, and when he was to do any thing, he took this Picture, and kissing it said, *Dear Father, I wish I may not do any thing that is base, or unworthy of thy Name.*

III. Be acquainted with good carriage,

age, let thy behaviour be civil, and inoffensive, unto those in whose Company thou art, to that end do nothing which may be unpleasant, and offensive to their *senses*.

And first of the *Sence* of *Hearing*, offend not the Ears of the Company with talking loud like a Clown, for it savours not of a Gentleman so to do; besides, it may draw upon thee, the aspersions of being a *Fool*, according to that *Græcians* saying, ὁ τοῦ μεγαλόφωνου σοφός, *the loudest talkers are none of the wisest Men*, forbear also singing, especially if thy voice be harsh, and untunable; for who will be taken with the *braying* of an *Ass*, or the *notes* of a *Cuckow*? If in Company thou chance to gape, put thy hand before thy Mouth, and continue not thy discourse while thou art gaping, for that is both *ridiculous*, and to many as *offensive*, as the gaping of a *stinking Oyster*: neither when thou gapest, *jawl*, and *roar*, as some do, for that ill be- seems a Man; briefly, as much as in the lies, refrain from gaping often in Company, that those thou dost converse with, may not fancy that *the Oven is got-*

ten into the Parlour, or that one of the wide mouthed Anticks over the Church Porch, is come amongst them. Neither sneeze or cough too loud, and violently if thou canst help it, but (if possible) repress it, lest thou besprinkle with the dew of thy Lungs, his face that stands by thee.

IV. And as thou must not offend the Sence of Hearing, so likewise thou must neither offend that of Seeing; be not seen with a drop hanging at thy nose, like an Iceicle on the Eaves of an House; neither pick thy Teeth, or blow thy Nostrils aloud, when thou sittest at the Table, nor look into thine Handkerchief, as if thou hadst blown out a Pearl, or Carbuncle; neither when thou dost arise from thence, openly unbutton, or unhasp thy Breeches, as if thou wert in haste to ease Nature; nor return to the Company, from the necessary House in the Garden, with thy Hose untied; for this carries with it a shew of immodesty in thy self, and of disrespect to others; let not therefore the impudent Dog that cares not before whom he exonerates his Belly, be thy President, but rather let

let the *modest Cat* be a *Pattern* to thee of more civility, which, as soon as she hath eased her self, doth presently hide and bury her Excrements. If thou art walking with any one, and shalt see any thing that's filthy in the way, thou shalt not presently turn and shew it him; neither shalt thou bring any *odious* or *loathsome* thing to others, that they may see it or smell to it.

V. For thou must be careful that thou offend not this *Sence* of *Smelling* also; never at the Table smell to the Meat that's carved to thee; for this is very offensive, to those that have invited thee, and seems to put an affront upon them, as if what they had provided for thine Entertainment did stink: I remember how a *Lady* returned the affront upon a Gentleman that did so; for when she espyed him to smell to the Meat she had carved to him, she said aloud before all her Guests, *Sir, if you smell any thing that is offensive, it is your own Breath reflected from your Trencher.*

VI. The next *Sence* is that of *Tasting*, which thou must take heed of offending; never give him to whom thou drinkest,

an

an *empty Cup* or *Glass*; for that will argue to many an *empty Pericranium*: neither give to any one a *Pear*, an *Apple*, a *Peach*, or an *Apricock*, which thou hast *bitten*; let *Kings* only have their *Tasters*. Smack not with thy lips in chewing thy meat, for so feeds the *Swine* at his *Trough*; neither let thy fingers be knuckle deep in the *Sauce*, for that is loathsome, and savours of *Slovenry*, or that thou hast been better *fed* than *taught*. Rub not thy Bread between thine Hands into *Crums* and *Mammocks*, as if thou wert rather to feed *Chickens* than *thy self*; but especially abstain from doing so, when thou art to put thy bread into a *Mess* of *Broth*, or *Cream*, brought to the Table, lest the *sweating* of thy hands may seem to make it *Bread* and *Butter* too.

VII. Let thy Man that waits on the at the Table, observe these Instructions; when he gives thee *Wine*, *Beer*, or *Ale*, let him not *clum* the Glass or Cup, in his *fiſt*, but with an even and steady hand, present it to thee on a fair *Plate* or *Trencher*; and be sure that he fills them not over-full, for that is called *Piſſ-pot Measure*;

Measure : tell him that he must not cough, spit, or sneeze, when he presents thee that liquor which thou callest for, and that he must not be *slippery* fingered, for so he may *sauce* thy Cloaths ; the first thing to be learned in *Falconry*, is, to hold fast. When he takes a *Tost*, or a roasted *Apple* from the fire, he must not blow upon it to blow off the *Ashes*, for men are wont to say, that *there is never Wind without some Water* : let him rather strike off, and brush off the *Ashes*. Let him be *neat* in his *Cloaths*, let his *Hands* and *Face* be *clean*, for the *slovenry* of the *Servant*, redounds to the shame and disgrace of the *Master* ; and men will be apt to say, *like Master, like Man*. Briefly, if thou wouldst have him to be a good *Serving Man* indeed, urge him to observe these four things,

1. *Speak when I speak to thee.*
2. *Come when I call thee.*
3. *Do what I bid thee.*
4. *Shut the door after thee.*

But to return to thy Self, and to the last *Sence*, which is of *Touching*, or *Feeling*.
VIII. And

VIII. And this *Sence* thou must as little offend as any of the other four: when thou art talking with another, stand not so near unto him, that thou maist touch him with thy *Breath*, for thy *breath* may peradventure offend him, more than thy *words* may please him: neither in thy *Discourse* *fulch* him, or *punch* him with thy *Elbows*, as if thou wouldst rather beat it into his *sides*, than into his *Ears*; for this is *prodigiously* offensive to *Personages* of *Quality*. Besides these, there are also things done without any peculiar trouble to the *Sences*, and yet they displease most men and therefore are to be avoided.

IX. Sleep not in that place where there is good Company, which may delight, or teach thee by their discourses; lest either thou maist seem to have taken a *Cup* of *Nimis*, or little regardest the present Company, or their talk; besides it is often seen, that *sweat* runs down the *faces*, and *spittle* down the *Beards* of such Sleepers, which is no pleasant *sight*, and they commonly snort and rout which is no pleasant *hearing*.

X. Pull not out of thy *Pocket* now
this

this *Letter* or *Epistle*, now that, neither take a *Book* by thy self in the *Window*, and read it ; nor compose thy whole body to cut thy *Nails* with thy *Scissers* or thy *Knife*, as if thou esteemest not those who are with thee, or their discourse ; and therefore to pass away the time, thou seekest for some other *employment* or *avocation*.

XI. When thou sittest down, turn not thy Back to anothers Face, neither rest or lean upon another, as on a prop, making him thy *leaning stock*, lest thou receive the like taunt, which a *Gentleman* passed upon a *Clown*, that leaned hard upon him, *Pray friend when you have done with my shoulder, let me have it again.*

XII. Imitate as much as thou canst the *Custom* of thy *Country*, and *People*, in the *adorning* and *attire* of thy *Body*, although the *Cloaths* that are used are of less profit, or are not so fit unto the body as the old were, or did seem to be ; if all the *Country* cut their *Hair* short, I would not have thee wear thine long, and if they wear long *Hair*, I would not have thee clip thine even to thy

thy Ears, which would make thee shew like a *Duckatoon*, as Mr. *Cleaveland* doth expresse it. For that is to be *singular* and *contrary* unto others, which thou shouldst not be, unless it be by some necessity, for this will render the most *ridiculous* and *contemptible* unto others, and prove thee to be as humourfom as the *Cynick Diogenes*, who would always go *against a crowd*, because he would be *contrary* to all others: it is better in many things to *swim* with the *stream*, than crosly and perversly with the *Sturgeon*, always *swim against it*: for thou wilt be accounted nothing, if thou *opposest* the *publick Customs* of all. Do thou therefore *accommodate*, or *fashion* thy self unto them, in a certain *Mediocrity*, and be not thou the *only He* in thy Country, who hast thy Coat hanging down to thy *Ankles*, when others have it scarce hanging down to their *Knees*, neither wear it *very short*, when others wear it *very long*: let not thy Beaver be made with a *steeple Crown*, whilst the Crowns of other mens Hats are *flat* and *couchant*, lest they that meet thee take thee for a *stalking antick*, or an *Image* broke loose from

from an old piece of *Arras*. Let thy Cloaths be *neat, fit, and fashionable*, not *over-gaudy*, that the wiser sort of men may not take thee for the *Kings Jester*. When one was at the Printing House, busie to prepare a *course Treatise* for the Press, whose margin was all filled with *citing of Authors*, a *learned Man* came in, to whom he presented a Sheet, desiring him to peruse it, and give him his true Judgment of it, the *Gentleman* having cast his eye over the Paper, told him, that *the lace was better than the Cloth*; to apply this, I know that many *Gallants* of the *Town*, upon the *coarsest* Cloth set the *richest* Lace, which I take to be a great vanity, and therefore not fit for thy Imitation; rather let the *Cloth* thou wearest be *rich*, and *thou thy self* the *best trimming* to it.

XIII. Wear not *Clothes* or *Jewells*, which are not fit for thy *place* or *degree*; there are some who wear *Chains* of *Gold* about their *Necks*, *Rings* upon their *Fingers*, their *Garments* being hung with *Jewells*, who will be *Clothed* in *Purple* for *Ostentation*, and *fine linen* for *Delectation*, who will go beyond their *Degree*

Degree and place, beyond the Rate of their Living, the State of their Calling, and the Rule of good Laws, so that they seem to be Great and Noble Men, when they are no better than a pitiful Barber, or some finical French dancing Master; resembling the Foxes and Polécats, whose Cases are more worth than their whole Bodies besides: he never goes seemly, that cuts not his Coat according to his Cloth.

XIV. Love not thy self too much, and above measure, for if thou dost, there will be left no place in thine heart, to love others as thou shouldst: neither be scornful, nor disdainful; for to live with scornful and disdainful Men, whose friendship is as easily broken as a rotten thread, is not to live with them as Friends; but as Slaves.

*Spernere Mundum, spernere nullum,
spernere sese,*

Spernere se sperni, quatuor ista beant.

If thou despise the World thy self,

If thou none else despise,

If thou despise, thou art despis'd,

These four will make the wise.

XV. I

XV. I therefore advise thee to be humble, *Humility* is of an excellent good Nature, and hath a singular obligingness in its constitution, it will make thee acceptable to all men; dost thou not see how intolerable the proud are, and what is the reason of it? but because they scorn all that are not of their Rank; they cannot be obliged, because they think, that whatsoever thou dost is due to their merit; they would be beloved by all, without loving any; they will command in all companies, they will teach all, but learn of none; they are incapable of gratitude, and think thou art honoured sufficiently for all thy services, if they do but receive them, and give thee a gracious nod; but the humble man is the most agreeable person upon earth, thou obligeest him by a good word, which he thinks he does not deserve; he is thankful for the smallest courtesie, had rather obey than rule, he is desirous to learn of the meanest scholar, he despises none but himself; he loves though he be not beloved, and thinks nothing too much to do for them that esteem him, and have shewed him any civili-

ties; of all Vices *Pride* is the worst, especially where it is not backt with worth and good Parts: *Aristotle* espying a rich young man, but altogether unlearned, strutting along the Streets, with a proud affected gate, and his eyes so elevated towards Heaven, as if he would have snust up the *Moon*, came to him, and whispering him in the ear, said *Friend such as thou thinkest thy self to be, I wish I were; but to be as thou art, I wish only to mine Enemy. Pride is like the precedency of Funerals, he that puts himself foremost is likely the Mourner: King Lewis the Eleventh* was wont to say, *When pride rides in the Saddle, shame and confusion rides on the Crupper.* He that climbs high had need take heed to his sure footing, for the higher he mounts the greater will be his squelsh.

XVI. Thou mayst erre divers ways in thy discourse, to the end therefore that thou mayst avoid it, I will give thee these following Instructions.

Let not thy talk be *frivolous*, but especially let it not be *lewd*, it is a deadly sign or symptom when a mans filthy Excrements come forth at his mouth;

one observes, that the discourses of some are so *foul* and *obscene*, that some one or other as little acquainted with *God*, as themselves, will be apt to conclude, that Nature *spoiled* them in the *making*, in setting their *mouths* at the *wrong end* of their *Bodies*: and certainly it is a sign of a corrupted and putrified soul within, whence there steems out so much odious and stinking breath. It becomes honest men to please others with *civil* and *chast* language.

Neither let thy talk by any means be against *God* or his *Saints*, his *Word* or his *Ministers* either in *jest* or in *earnest*, for if thou talk so in *earnest*, thou wilt shew thy self *Atheistical*, and if in *jest*, thou wilt thereby shew thy self *Profane*: Leave this, and *damnation* to boot, to the *Hectors* of the times. I my self have many times observed, that some (who I am perswaded truly feared and adored the *Majesty* of the *most high*) have often forsook the place, where there was as well talk of *God* as against *him*.

Neither do thou call the *dreadful* and *omnipotent God* for a *Witness* to every

frivolous matter, nor do thou in thy familiar discourse, swear vainly by his most sacred Name; he that usually swears to gain credit, will be sure to lose it. For as we say, *Shew me a Lyer, and I will shew thee a Thief*; so we may say, *Shew me a common Swearer, and I will shew thee a common Lyer*: this horrid Vice like a two edged Sword will do thee mischief two ways; for it will make thee *odious* first to God, and then also to all good men.

Begin no talk before thou hast considered the form of it in thy mind, true consideration is the Tutor both to acting and speaking, and a great Enemy both to untimely Actions and Narrations: consider therefore the Matter of thy Discourse, the Manner of it, the End of it, the Persons of whom, and to whom thou speakest. 'Twas sound and good counsel, that the Lyrick Poet gave us in one of his Epistles,

Quod de cuiq; viro, & cui dicas sæpè caveto.

*When thou dost talk of any man take care.
Of whom, to whom, and what thy speeches
are.*

Ac

At merry meetings shun the relating of *melancholy matters*, but let thy discourse be *genial* and *frolick* fit for such Times and Places ; it were far better to be silent, than to relate such things as may *contristate* their minds, who are met only for the sake of *mirth* and *jollity* ; neither do thou at a Feast preach *temperance*, or talk at the Table of *nauseous things*, for these are as much the *Tricks* and *Devices* of a *Glutton*, as it would be for a man to *spit* in his *Pottage*, that he might eat them all by himself, and deter others from eating with him: briefly, when thou art in company observe these two things,

First, *Hold no Arguments.*

Secondly, *Lay no Wagers.*

For these have often been the breach of friendship. Take heed that thou do not do as those, who have nothing else in their mouths but their *Children*, their *Wife*, their *Nurse*, saying, *O how my little Boy did move me to laugh yesterday ! you never heard one of his age talk so wittily in your life, neither did you ever see a Boy more amiable than my little Tommy :* but especially run not out in

the commendations of thy *Wife*, what a good *Huswife* she is, what a *Wife* and *understanding Woman*, and how *beautiful*, and yet how *chaste* she is, that never man had her *peer*, this is as great a folly as to brag of thy *Gold* amongst *Thieves* and *Robbers*: remember how it cost *Eucandales* dear, even his life, for shewing his beautiful *Wife* to *Cyges*. Besides no body can be so idle, as to answer these things, or to give his mind to such trifles, and there is no one but must needs be affected with trouble to hear them.

Use not in thy discourse certain *common Places* and *Themes* wherein thou art good, but shalt want *variety*, which kind of Poverty is for the most part *teditious*, and when once found out and observed *ridiculous*; thou must talk of many matters not always harp upon one *string*, he that always sings *one Note* without *descent*, breedeth no delight; he that always plays one part bringeth *loathsomeness* to the ear, it is variety that moveth the minds of all men; vary therefore and intermingle thy speech with *Reasons*, *Tales*, asking of *Questions*,
telling

telling of *Opinions*, and mixing *jest* with *earnest*, for it is a dull thing to *tire* and as we say to *jade* any thing too far. Recite not thy stories again and again, for this is as *Nauseous* as it would be to feed a man, as a *Nurse* doth her Child with meat *chewed over and over*; though the *Rose* be *sweet*, yet being tyed with the *Violet* the smell is more *fragrant*, though meat nourisheth, yet having good *sauce* it provoketh appetite, the fairest *Nosegay* is made of many Flowers, the finest *Picture* of sundry colours, the wholesomest *Medicine* of divers ingredients, and so the best *discourse* consists of various things.

My Son, as for jesting there are certain things, which ought to be privileged from it; namely *Religion* (of which I have already spoken) *matters of State*, *great Persons*, any mans present *business of importance*, and any case that deserveth *pity*: for to *jeer* at him that is *miserable* is *inhumane*, and as great a *cruelty*, as it would be to *flea* a man first, and afterwards to *salt* him. Yet there are some that think their wits have been asleep, unless they dart out something

that is *piquant*, and to the *quick* : this is an humour which should be bridled, and generally men ought to find the difference between saltneſs and bitterneſs; certainly he that hath a *ſatyrical* vein, as he maketh others afraid of his *wit*, ſo hath he need to be afraid of others *memory*. To jeſt is *tolerable*, but to do hurt by jeſting is *inſufferable*; yet many there are, that will loſe their friend rather than their *Jeſt*, or their *Quibble*, *Pun*, *Punnet*, or *Pundigrion*, fifteen of which will not make up one ſingle jeſt. This like curſed *Cham*, firſt lays open a mans nakedneſs, and then *expoſes* it to the *ſcorn* and *laughter* of others.

As there are ſome who cannot jeſt, ſo there are others who cannot bear a jeſt, of whom beware, leſt whiſt thou *breakeſt* thy jeſt they *break* thy *Pate*: *Non tutum eſt ſcribere in eos, qui poſſunt proſcribere* (ſaid an old *Roman*) which is in effect, as much as to ſay, meddle not with thoſe that can avenge themſelves upon thee, for thy *drollery* upon them; they that will irritate ſuch *Waſps*, may ſmart by their *ſtings*, but ſhall never taſte

taste of their *Honey*. *Qui mockat mockabitur*, though it be but a piece of *Mock-Latine*, yet it is experimentally found to be a *serious Truth*; for those that will be always jeering and flouting at others, commonly meet with a Match for their *Game-Cock*: As amongst an hundred more will appear by this one instance; Three *University Youngsters*, who because they had run through the *Predicables* and *Predicaments*, thought themselves as wise as *Solomon*, had gotten into the best Room in an *Inn*, where they were very merry, after them came riding into the same *Inn* a grave *Country Parson* with a long white Beard, and being alone, craved leave by mine Host to be admitted into their Company; to which they gladly condescended, resolving within themselves to make themselves very merry with the old *Country Rat*, as they termed him; whom coming into their Room they thus accosted, the first with a low *Lowt* said, Welcome Father *Abraham*, the second, welcome Father *Isaac*, the third, welcome Father *Jacob*, to whom the *old Stager* replied, Gentlemen, you are all mistaken; for I
am

am neither *Abraham*, *Isaac*, nor *Jacob*, but my Name is *Saul*, who hath been seeking my *Fathers Asses*, and lo here I have found them.

There are some that will answer others contrary to what they expect, and that without *any wit at all*; as if one shall ask of a Servant, Where is thy Master? he should answer in his skin: how doth the Wine taste? as if it were moist: how camest thou hither? upon my legs. These and many other like these avoid carefully; *It is better to say nothing than that which is nothing worth.* When any one of thy Company tells a story, take heed thou rejoyn not (as some usually do) saying now, Sir, you have done telling your story, I will tell you another, and it is *a true one*; for that is little better than to give him the *lye*: and may with some *hot spurs* give them a ground to quarrel with thee. When thou dost relate a Tale or Jest, *omit* the *Oaths* that are sometimes mingled with it; for he that would cleanly and safely feed, will first *pare* his *Apple*, and then *cut out* the *Core*, and what is *worm-eaten*. If thy merry Tales, witty Sayings, and pleasant Jests
are

are not approved of by the laughter of those that are with thee, thou shalt forthwith leave : briefly laugh not out at thy own Jests, for this will sooner make thy self *ridiculous*, than thy Company *merry*.

Be not *impertinent* as some, who when they relate a story, will say him of whom I speak, was the Son of this or that man, who lives in such a place, do you not know the man? he hath a Wife and Children, he is a tall man, and something ancient; truly if you know him not, you know no body, I know such a man knows him very well : all this is but *beating about the Hedge*, but no *catching the Bird*.

In thy Discourse thou must use as much as thou canst words that are *proper*, and express a thing according to *Art*; that thou mayst not therefore talk like a Clown in the Company of *Gentlemen*, I advise thee to be skilful in the terms of *Heraldry*, *Hawking* and *Hunting*, lest thou make thy self as *ridiculous* by using *improper* terms, as the *Frenchman* was, when he called to the *Maid* to *cleanse* his *Chamber*, saying, he had *untrust* a point there. Never

Never talk *French, Latine, or Italian* at the Table, or in the *Company* of those who understand neither of these *Languages*; for this will either argue *Ostentation* in thy self, or make *those* with whom thou dost converse *jealous*, that thou talkest no *good* of them. I have heard of one that was fittid in his kind for this folly, who drinking to a grave *Matron*, said, Come, *Madam*, here is an *Health omnibus Nebulonibus, & Nebulonibus nostris*, to whom she replied, I thank you, *Sir*, not forgetting your *Father* and your *Mother*.

Use not *flat* and *mean expressions*, when thou art talking of *great* and *illustrious* things, or such as require more *full ones*. When *Seneca* heard a *dull Fellow* describing a *Tempest* at *Sea*, after a very *mean* rate, he laught at him, and told him; *Sir, I have seen a greater tempest in a Pail of Milk than you have described*. Of this fault also was that *French man* guilty, who styled *Christ* the *Dolphin* of *Heaven*: and he who called the *Sun* the *Lanthorn* of the *World*, of the two he had been better to have said the *Moon*; for few men make use of a
Lanthorn

Lanthorn by day, unless it be as *Diogenes* did to seek for an *honest* man. Another there is who tells us, that the *body* is the *socket* of the *soul*, which is but a *greasie* and *stinking Metaphor*; and a thousand more like these could I here reckon up to thee, but the following one shall serve for all, which is this, I remember that when I was a *school-boy* one of my *Fellows* was well whipt, because in a *Copy of Verses* upon the *Gunpowder Treason*, he called *Guydo Fawks* for attempting to blow up the *Parliament-House*, a *very Knave*. Wherefore remember I advise thee to *adequate* and *adapt* all thine *expressions*, as the *Grandeur* of the matter that thou speakest of doth duely require.

Begin no talk, unless thou art able to continue it, lest thou do as that *Rump-Parliament-man*, who all the while he sat in the *House*, would start up at every thing proposed, and say, *Mr. Speaker, I conceive*, and so without speaking any more words would sit down again; upon which another *Member* of the *House* stood up, and said, *Mr. Speaker, this Gentleman doth still conceive, but hath never*

never strength to bring forth. Farther, be sure to know when to begin Talk, and when to end it, that thou mayst avoid that *Vice*, which *Songsters* are guilty of, who being intreated will scarce sing *Sol Fa*, but not desired will strain above *Ela*; for which the *Satyr*ist doth thus stigmatize them,

---They can't abide to sing a Song,
If they're intreated, but they'll ne're
give o're,
If not desired---

Be not thou either so *Morose* as not to talk at all, or if thou hast once begun so *tedious* as never to make an end, but to keep a perpetual noise as *Crickets* do in the *Chimney-corner*; a man had as good have a *Drum* always beating in his ears, as be troubled with such *impertinent Coxcombs*. The wisdom next to speaking well, is to know when to begin and when to end; therefore keep measure in thy Communication, if thou art too brief thou shalt not be understood, if too long thou wilt be *tedious*.

XVII. Neither do thou follow the Example of those, who will prefer themselves in all things above others, who will

will put themselves in the *best Beds*, in the *best Chambers*, and in the *highest Places*, & will like nothing but what they themselves invent or do, but will *set aside* and *suspend* others with a *Jest*, and will have themselves accounted best in solemn Feasts or Banquets, in Horsemanship, in Plays, and in all Refreshments of the Body and Exercises of the Mind to excel all others, and *boast much of what they have, and what they have done*; which things are odious, and therefore I advise thee to avoid them: and remember that nothing makes a mans breath stink worse than commendations of himself. Speech of thy self ought to be seldom and well chosen. *I knew one, saith Sir Francis Bacon, who was wont to say in scorn; he must needs be a wise man he speaks so much of himself: and there is but one case wherein thou mayst commend thy self with good Grace, and that is in commending Vertue in another, especially if it be such a Vertue whereunto thou thy self pretendest.*

Never speak well of thy self, unless thou be taxed for any dishonesty by a slanderous Tongue; for a man may tell
his

his Slanderer, that he is as honest a man as himself, or any of his Generation; and if a man shall say I am an *honest man*, he is not to be taxed of vain-glory; but if he say I am a *learned man*, or I am a *wise man*, he will shew himself to be very vain; so then a man may praise himself as to his *Morals*, but not as to his *Intellectuals*.

XVIII. Resemble not those, who when a Question is proposed unto them, are so long before they give their Opinion, that they prove very troublesom in making a very long *Circumstance* or *Excuse*, saying, Sirs, I am the unworthiest and the unlearnedest in the whole Company, here are Gentlemen who are far worthier and far more learned than I am, and are better able to answer the *Question propounded* (when indeed he is by the confession of all, the learnedest there, and best able to give a resolution) yet for the sake of obedience I shall willingly submit my self to your commands, whilst these and many other vain *Preambles* are made, they put a stop to the present business, and in that time the *Question* might have been answered: when

when a *Fidler* is long and tedious in tuning his *Fiddle*, who will care for his *Musick*?

XIX. Be not thou like those who are so *heady*, *sharp*, *sullen*, and *rough*, that nothing can please them, howsoever or by whomsoever it is done; who, whatsoever is said unto them, do answer with a *grim* or *fower* countenance; and in whosoever's company they are, *chide* their *Servants*, nay sometimes *beat* them, so that they disturb the whole company, to whom all humours are odious, but what are *Debonaire*: and to *jar*, *scolde*, and *ruffle* with those about thee, just when thy *Guests* are ready to sit down at thy *Table*, is as if thou shouldst *scrape* thy *Trenchers* to let their *Teeth* on edge, before they begin to *eat* their meat: be not angry at thy *Table* whatsoever happens, but rather contain thy self and dissemble it, lest there should a sign of trouble appear in thy countenance, and so thy *Guests* be induced to believe, that some in the company are not so *welcome* as they should be: but rather be *merry* and *facetious* at thy *Meals*, for this like *Poynant* sauce will
D make

make thy *Meal* the more *savoury*.

XX. Be not contrary to others *de* sires, neither oppose the *delights* of others; when they talk of what *Sports* they most delight in, do not thou undervalue them, nor, if they desire thee to make one at their *Recreations*, refuse their desires; for that argues *morosity*; *complacency* is hugely pleasing to all those, with whom we converse, and one *jarring string* spoils the *harmony* of a whole *set of Musick*.

XXI. Be not rough or strange but rather pleasant and familiar, accustom thy self to salute every one very kindly, to talk with them and answer them very pleasantly and familiarly; it is a true token of *Nobility* and the certain mark of a *Gentleman* to be courteous to all, and especially to *strangers*. *Themistocles* was so full of courtesie, that he never entered the *Market-place*, without saluting every *Citizen* by his name, or some other friendly *compellation*; as a *Bell* is known by the sound, so is a mans *Gentility* by his courteous affability. *Ferdinando King of Spain* was wont to
hroud looks lose hearts, but cour-
teous

teous words win them. Courtelie will draw unto thee the love of Strangers, and the good liking of thine own Country-men.

XXII. Avoid the custom of many, who will always be of a *sad countenance*, and will never be *merry with their friends*, but refuse all things that are offered to make them merry, and when any one sends *commendations* unto them, they will answer the *Messenger*, what am I the better for his commendations? and if any one tells them that such or such a friend of late asked for them, whether they were in good health, or no, they will answer he may come and see if he please.

XXIII. Thou must not be melancholy, and thoughty in that place, where any one is, as if thou wert snatcht and placed without thy self; yea although this may be born with in those, who have spent many years, in the *consideration* and *contemplation* of the *Liberal Arts* and *Sciences*, yet I tell thee in others without doubt, it is not to be approved of, yea thou dost well at that time, in which thou thinkest to meditate,

tate, to go in from the company of others, either into thy Study or some other solitary Place, *the solitary Night-gale sings sweetest, when all other Birds are fast asleep.*

XXIV. Be not of too *nice* and *delicate* a Mind, and too *precise* in thy discourse, for I say that talk with such men, as are so, is rather a *Bondage* than an *equal Society*: there are some who are so nice and curious in all their *words* and *actions*, that to live and converse with them, is no other than to be surrounded with *brittle Glasses*, so that men greatly fear to touch them, they must handle and observe them very *softly* and *gently*, they must fitly and carefully salute them, visit them, and answer their questions, otherwise they will be very angry; they are so delighted with their titles, that unless any one shall have them at his fingers ends, and use them at every word, they will be displeased, nay they will scarce answer him, or if they do it will be thus, I truly (as thou knowest) am called Master, but thou dost forget to put a *M* under thy Girdle.

XXV. Take

Take heed of *lying*, for if thou usest this vice often, thou wilt lose thy credit amongst all men; the *Persians* and *Indians* deprived him of all *honour* and further *speech*, that *lyed*. *Homer* writeth of the great and valiant Captain *Achilles*, that he did more *abhor lying* than *death*: remember how that the *Cretans* for *lying* became a *by-word* to the whole *world*; much less do thou add to thy *lying* *execrable wishes*; *Munster* writeth of *Popiel* the Second, King of *Poland*, who had ever this word in his mouth, *if it be not true, I would the Rats might eat me*, but shortly after being at a Banquet, he was so *fiercely assailed by Rats*, that neither his *Guard*, *Fire*, or *Water* could *preserve* him from *them*. Neither be thou like those *Jesters*, who practice *lying* and telling strange *inventions* of their own, which are most false, to please for a time the *Hearers*; nor like those who devise and spread *false News*, and account it good *sport* to deceive the simple; but be thou slow to tell *News* and *Tales*; whatsoever thou *seest* or *hearest* of others, either *meddle not* with it, *but strive to be quiet and do*

thine own business; or if it so concern thee, that thou must needs speak of it, take heed that thou do not mistake any part of it, many things are so *spoken*, that they may be taken *well* or *ill*, yea and what can be *said* but some one or other may *turn* it into an *evil Meaning*? as the *spider* that out of the best *Flowers* will *suck* some *Poison*: but be thou of the mind to take every thing the *best way*, and as it were by the *right handle*; knowing that it is the *Devils property* to *make* the *worst* of every thing. Thou mayest be deceived in what thou hearest another speak; because thou canst not see the *Heart* and *Meaning* of the *Person*, much more in that which thou hast of him by *Hear-say*, for Reports are commonly very faulty, and seldom hold *truth in all points*; and those that told it thee, are apt to deny it again, if thou hast not witness, and so thou mayest run thy self into great trouble: therefore imitate *Epimenides* the Painter, who after his return from *Asia*, being enquired of News, answered, *I stand here to sell Pictures not to tell News.*

Neither follow thou the example of
vain

vain *Travellers* and *Praters*, who meerly out of vanity, and because they would say something, set such things as they have seen or heard upon the *Tenter-books*, stretching them most palpably beyond all credit, or *coining* incredible things out of their own *Mint*, that never before saw any light, and have no more affinity with *Truth*, than the *opinion* of *Copernicus*, of the *motion* of the *earth*; or that *Relation* of our *Countryman* of the *New World* in the *Adoon*, or of *Domingo Gonzales*, and his *flight* thither upon the *Wings* of his *Ganzas*: I have read of a *Knight* (who shall be nameless) that rendred himself ridiculous by this *Means*; for using to make *multiplying Glasses* of what he in his long and great *Travels* had *observed*, professed that he once conversed with a *Hermit* who was (in the *opinion* of all men) able to *commute* any *Metal* into *Gold* with a *Stone* he kept still hanging at his *Girdle*: and being asked of what kind it was, and not readily answering, the witty *Lord* of *Saint Albans* standing by said, he did verily believe it was a *Whet-stone*.

Make not *Lies* upon thy *self* as many do, *boasting vain-gloriously* of themselves, *praising* their *knowledge* and *bragging* of what great *acts* they have done, as if they only were *wise*, when alas it is well known they are *otherwise*; such men may fitly be compared to the *Bell* in the *Clock-house* at *Westminster*, which had this *Inscription* about it,

*King Edward made me,
Thirty thousand and three,
Take me down and weigh me,
And more shall ye find me.*

But when this *Bell* was taken down and weighed, this and two more, were found not to weigh twenty thousand: Such *vain-glory* as this being like a *Window Cushion* specious without, but stuf with *Hay* within, or some such *Trash*; wherefore when a *Souldier* bragged of a *Wound* in his *Forehead*, *Augustus* asked him, whether he did not get it, when he lookt back as he fled.

XXVI. Go not *vauntingly* and *proudly*, as some, who go as if they were the *only* men of their *Country*, and speak
and

and look very *high* and *lofty* when they have scarce any *home* to go to, or any *thing* to maintain their *Highness* and *Lostiness*, imitating the *Spaniards* who are highly conceited of themselves, great *Braggers*, and *extreamly* proud even in the *lowest* ebb of Fortune, which appeareth by the *Tale* of the *poor Cobler* on his death-bed, who commanded his eldest Son coming to him for his last *Blessing*, to endeavour to retain the *honour* worthy so *noble* a Family; also a *Woman* of that Country attended on by three of her *Brats*, went a begging from door to door some *French Merchants* travelling that way, and *pitying* her case, offered her to take into their *service* the bigger of her *Boys*, but she *proud*, though *poor*, scorning (as she said) that any of her *Lineage* should endure an *Apprenticeship*, returned this answer, that for ought she or any knew her Son (simple as he stood there) might live to be *King* of *Spain*; such *Braggadocios* as these, are like the *Peacock*, who though he be *hatched* on a *Dunghill*, yet is he the *proudest* of *Birds*: Nay some of these are so proud that they are ashamed of their

their *Parents*, resembling those *Beasts* who think themselves well hid, if they can but hide their *Heads*: never remembering Sir *Thomas Moor* who being *Lord Chancellor* in his time, and consequently in an *Office*, next and immediately to the *King* himself, and having his own *Father* living, and at that time but one of the inferiour *Judges* of the *Kings Bench* (that then was) never went to *Westminster Hall*, to sit in the *Chancery* there, but he would go up to the *Kings Bench*, where his *Father* then sat, and there on his *Knees* would ask him blessing before a multitude of beholders; so little was he ashamed of his *Father*, though then in a far lower *Condition* than himself.

XXVII. Take heed of being too ceremonious and complemental, lest thou give others an occasion to think, that thou art full of *Craft* because thou art full of *Courtesie*; the bowings, bendings, and cringings of some resemble but such gestures as men use when they go about to catch *Dottirils*: yet there are some Ceremonies in giving men their due *Titles* of *Honour*, according to their several
Degrees,

Degrees, either when we *write* to them, or *talk* with them, which we cannot omit, without the imputation of being *ill-bred*: thou must not write to a *Knight* or an *Esquire* thus, *To Mr. B. G. Knight*, or *Esquire*, but must call the one *Right-Worshipful*, the other *Worshipful*; nor must thou stile a Lord *Right Worshipful*, but *Right Honourable*, or a *King* or *Prince* *Right Honourable*, but in discourse thou shalt say to a *King*, and it please your *Majesty*, to a *Prince*, and it like your *Highness*, to a *Lord*, and it like your *Honour*, to a *Knight* or an *Esquire*, and it like your *Worship*, to an *Arch-Bishop*, and it like your *Grace*, to a *Bishop*, and it please your *Lordship*, and the one thou must stile the *most Reverend*, the other the *Right Reverend Father in God*: give therefore to every one his *due Title*, which doth properly belong to him, for as we must not *clip money* nor *embase* it, so neither must we *detract* any thing from the *honour* of any *person* whatsoever: Neither must we give to *Tradesmen* and *Mechanicks*, or other persons of *low Degree*, such *Titles* as are too *big* for them to bear; for that were to take a *Giants* *Cloaths*,
and

and put on upon the back of a *Pigmie*.
 (My Son) not to use *Ceremonies*, or
Complements at all is to teach others not
 to use *them* again ; and so diminisheth
respect unto thy *self* ; especially they
 must not be omitted to *strangers*, and
formal Natures : but the *labouring* too
 much to *express* them, doth lose their
grace, for that must be *natural* and *un-*
affected, and the *dwelling* upon them,
 and *exalting* them above the *Moon*, is
 not only *tedious*, but will *diminish* thy
faith and *credit* : for (as one says) *Aden*
had need to beware, how they be too per-
fect in Complements ; for be they never so
sufficient otherwise, their Enviars will be
sure to give them that attribute, to the
disadvantage of their greater Virtues ; yet
 certainly, there is a kind of conveying
 of *effectual* and *imprinting passages* a-
 mongst *Complements*, which is of sin-
 gular use if a man can hit upon it. A-
 mongst thy *Peers* thou shalt be sure of
familiarity, and therefore it is good a
 little to *keep state*, amongst thy *inferi-*
ours thou shalt be sure of *reverence*, and
 therefore it is good a little to be *fami-*
liar : too much of either will breed
 con-

contempt : Briefly, let not thy *behaviour* be like a *Verse*, wherein every syllable is *measured*, but like thine Apparel, not too straight, or Point Device, but free for *Exercise* and *Motion* : using Ceremonies and Complements as a Taylour doth Clothes, which he doth so cut and join together, until at length he maketh them fit for the body ; so thou must cut off *superfluous Ceremonies* and *Complements*, and take only those that are *decent* for thee to use.

XXVIII. Take heed of *slandering* another, or *poisoning* his *reputation*, or reporting evil things of him, or of carrying *Tales* and *false accusations*, this will make thee most odious, if thou dost use it, for those to whom thou dost report slanderous tales of *others*, will think that thou wilt report slanderous tales of them unto others, and so they will abhor thee.

XXIX. Oppose no man whilst he is *talking* or *disputing*, which many use to do ; there shall not a word drop from anothers Tongue, but they presently will take it up, and oppose him, and contend with him, and say it is not *true*,
or

or it is not so as he reports it, the man was not so and so, nor the things thus ; truly it is a sign of a man not well educated, nor well learned ; for every one loves *Victory* and will hardly be overcome, as well in *words* as in *deeds* : besides it begets nothing but hatred and disdain : wherefore thou wert far better to yield to the opinion of others, especially in things of small moment, and which perhaps do not concern thee : the *victory* in this kind is *lost*, for the Victor in any *frivolous* Question doth in the mean while oft lose a loving friend, as *Ixion* lost his *Juno* to grasp an empty Cloud.

XXX. If thou art desired at any time to dispute of any thing, in whosoever's company it be, thou shalt do it after a *pleasing* manner ; thou must not desire the commendation of thy *wit*, in being able to hold all arguments, but of thy *judgment*, in discerning what is true ; thou must not think it praise enough to know what *might be said*, but what *should be thought* : neither in disputing do thou strive so much as if thou wert more greedy of obtaining the *Victory*,
than

than of *discussing* and *sifting* out the *truth*: neither suffer the *Heat* of *disputation* to cool and extinguish that of *charity* and *love*.

XXXI. Be not thou like those, who that they may shew themselves *subtle*, *intelligent*, and *wise men*, will always be giving of *counsel* unto others, always reproving of others, and always disputing with others, and many times they come from words even to blows, and by this means render themselves odious unto all: by their counselling and rebuking of others, they shew that they account themselves wiser than *other men*, and so indeed such men ought truly to be, for as he is a *wise man* that will take *good counsel*, so he is the *wiser man* that can give it.

XXXII. Resemble not those, who will pluck up *Tares* out of *other mens fields*, and all the while they will suffer their own to be *overgrown* with *Brars* and *Nettles*: Many are most severe to others in their *slips* and *falls* to which they themselves are most *subject*, as appears by *Johannes Gremensis* a Priest Cardinal the *Popes Legate*, who in a
 belio Con-

Convocation at *Westminster* called in the year of our Lord 1126. *inveighed* most *bitterly* against the *marriage* of *Priests*, and was *himself* the next night taken in Bed with a *common Harlot*, for shame whereof, he got him away leaving all his business at six and seven, without taking leave of any.

XXXIII. *Mock* no body with their *Poverty*, *Lameness*, or *Blindness*, or any thing they cannot help; neither do thou imitate either *Stammerers*, *Crook-backed* or *cromp-footed* men, neither make a *laughing-Stock* of thy worst enemy, much less of thy *best friend*; thou oughtest not to laugh at one for the sake of *recreation* and *pleasure*, nor at the other for the sake of *contempt* and *disdain*.

XXXIV. Thou must not do any thing that is base, unhandson, or scurrilous, to excite others to laughter, such as the *writhing* of the Eyes, Mouth, or Face, or the imitating of *Fools* in *Stage-Plays*, or *Puppet-plays*; for this is to make thy self a Fool, that wiser men may laugh at thee.

XXXV. Give no man the Lye, lest thou be answered with a Stab, or compelled

pelled to answer for it by a *Duel* ; for few there are who can pass by such an Affront , as *King Henry the Third* did , who though *Simon Monnsford Earl of Leicester* (who was of a very *testy* and *choleric* Constitution) gave him the *Lye* to his *Face* , yet he passed it over without *Revenge* , shewing himself thereby to be a *King over himself* as well as over his *Subjects* .

XXXVI. It is not good to excuse another , in that which thou dost know him to have deserved blame ; and if he have erred , thou shalt make that error *both yours* , and when thou dost admonish him of it , or reprehend him for it , thou shalt say , *We* have greatly erred , *we* must remember how *we* did yesterday commit this or that error , although *he alone* be guilty of it , and not *thou* . By this *civil* and *gentle* Method thou shalt the easier mould him like soft wax to take the impressions of good counsel for the future : a wild Heifer is sooner to be *tamed* with *gentle* usage than *rough* handling .

XXXVII. As thou respectest thy credit amongst men , be careful to *perform*
E
thy

thy *promises*, otherwise they will count thee but a *Whiffing-fellow*, a right *honest* man will be as much *obliged* by his *word* as by his *Bond*; nothing makes a man more like *God* than these two things, *Holiness* and *Truth*. To *promise* and not to *perform* is to do a *Lye*, and a true *Gentleman* must abhor as well to do a *Lye* as to *speak one*. It was a foul Character which one gave of the *Neopolitans*, who were wont to *promise much*, but to *perform little*, viz. that they had *wise mouths*, but *narrow hands*; *Promises* are *Debts*, and *Debts* are *Sins* if we never *pay them*.

XXXVIII. *Interrupt* no one whilst he is *talking*, either by making of a noise, or by speaking out of thy *turn*, neither shalt thou cause his talk to be forsaken, or neglected, or slighted by the Hearers, either by *shewing* some *new* thing, or by *calling aside* the attention of those that are present any other way; but be *attentive* when others talk, lest thou shalt by and by be forced to ask *what he said last*: if he be *slow* in expression, thou shalt not run before him, & *minister* words unto him, as if thou wert *rich*, and he *poor*; many take this in ill part,

part, and especially those who think themselves better Masters of their Language than thy self. Take heed therefore of *taking a mans talk out of his mouth*; for as it is a shame for a man to *eat his own words*, so it is shameful also for a man to *eat another mans words out of his mouth*: this is as offensive to some as it would be to *clap thy hand upon their mouth*, when they are about to *gape*.

XXXIX. There are some, who though they *know least*, yet they *talk most*; as the *weakest Wheel* in the Cart *screaks loudest*, and the *emptiest Hogs-head* gives the *greatest sound*. Wise men refrain from too much talk, fearing lest in talking much, they should erre much: Nature hath given us *two Ears, two Eyes*, and but *one Tongue*, to the end we should *see and hear more than we speak*: the Tongue is but a *small Member*, yet many times doth *more hurt* than the whole Body besides; and many a man doth with his *Tongue cut his own Throat*. Use therefore thine *Ears and Eyes* more than thy *Tongue*; those that are too *full of words*, render themselves odious; for it

carries in it a certain kind of *Pride* in them, *viz.* that they esteem *themselves* more *excellent*, *wiser men*, and *better learned* than *those* that *hear*.

XL. In talking it is better to further another mans desire, than to hinder it; wherefore if another be about to tell any thing, thou shalt not say, I know that *already*, and so by that means break off his Discourse; for though *thou* dost know it, yet perhaps the *rest* that are then present do not: neither shalt thou, if thou think any thing that is reported by another, to be a *Lye*, in any wise *upbraid* him with it, either in *word* or *gesture*, either by *shaking* thy *head*, or *wresting aside* thine *eyes*, or *blaring out* thy *tongue*, for this is next of kin to the giving a man the *Lye*.

XLI. And as immoderate Talk doth beget disdain, so too much *silence* and *Reservation* is odious, and by most men hated. Therefore as those who are wont to drink in their Feasts and Solemnities, and make themselves merry, do remove those that do not, or will not *comply* and be *merry* with them, so those which are too *silent* and *grave*, no *Company* will

will love ; for they seem to the rest to sit as *Judges* and *Censurers* of their words and *actions* : *Compliance* begets *Complacency*. Take therefore thy turn to *speake* as well as thy turn to *hold thy peace*.

XLII. In *questioning much*, thou shalt learn much, and *content much*, but especially if thou apply thy questions to the skill of the persons, whom thou askest, for thou shalt give them occasion to please themselves in speaking, and thou thy self shalt continually gather *knowledge* : but let not thy questions be troublesome, for that is fit for a *Poser*.

XLIII. Follow not the Example of those, who when all are ready to sit down at Table, the Meat being brought in, will seem to have forgotten to *write* something, and therefore call for a *Pen* and *Ink*, or run out to *make water*, desiring the Company to stay for him but a *Pissing while*, which must needs give no small trouble or distaste to those who are *sharp* and *hungry*.

XLIV. Avoid all kind of *Vice* that may *deform* thee, and since thou art *beautiful*, do such things as become thy *Beauty* : let the *Beauty* of thy *Mind*,

which consists in *chusing Vertue*, and *avoiding Vice*, set forth *that* of thy *whole Body*, which consists in *Favour, Colour*, and in *decent Gestures and Motions*; *Beauty* when it is not joyned with *Vertue*, is like the *Feathers* of a *Phœnix*, placed on the *Carcass* of a *Crow*: and he or she who is fair without and foul within, may no more justly be thought or called *Beautiful* than a stinking *Dunghil*, because it is covered with *Snow*.

XLV. When thou art to go to any place, run not, nor make too much haste, for that is not the part of a *Gentleman*, but of a *Foot-man*. It is observed of the *Lyon*, which is the *noblest Beast* in the *Forest* or *Desart*, that he is never seen to *run*: as thou mayst know much of a mans disposition by his *Countenance* or *Meen*, so also by his *Gate*; for thou mayst many times discover a *totty Pate* by the *Legs* that bear it. To walk with thy *Nose* erected, and thine *Arms* always a *Kembow*, like the *Ears* of a *Pottage-pot*, will induce such as either meet or follow thee, to censure thee for a *proud Coxcomb*. If thou tread *mincingly* with *thick* and *short steps*, as if thou

thou wert walking upon *Eggs*, they will be apt to believe that thou art a *finical self-conceited Fool*. Let not thine Arms as theirs do that are *sowing Corn*, when thou goest, seem to walk as fast as thy Legs, for this will make them account thee for a Country-Clown; nor in thy going creep like a *Snail*, or jump like a *Grasshopper*, or lift up thy feet too high like a *blind Mill-horse*, neither take wide steps as if thou wert *measuring of Land*, or *straddle*, lest thou make the *Ladies* suspect that thou art shot between *wind* and *water*; in fine, let thy manner of walking be *grave*, *modest*, and no way *affected*: for this is very decent and comely. *My Son*, these *Animadversions* which I have before mentioned, may seem to thee *minute* and *trifling matters*, yet I assure thee in our familiar Converse with men, like the filings of Gold, they have their weight and price as well as things of a greater *Mass* or *Bulk*; but to proceed in my advice.

XLVI. The next thing is I would not have thee force another man to drink more than he *well can*; for this is so far from using him with *Civility*,

that it *savours* rather of such *Barbarity*, as the *Dutch* used at *Amboyna* against our *English*, whom by putting the brim of an Hat under their Chins, and pouring water continually upon it, they forced to drink till their Bellies were ready to break, and their Eyes to start out of their Skulls. 'Tis the *noblest Entertainment* amongst sober and grave, wise and good men, *to give every man his own freedom.*

XLVII. When any *Visitants* of *Quality* come to wait upon thee, withdraw not thy self from their Society, but with the *greatest Civilities* entertain them, and let them have all the *freedom* and the best *Accommodations* thy House will afford; yet when the *Bottles* like *Hand-Granado's* fly about, reserve to *thy self thine own liberty*: so shalt thou the longer enjoy thy Estate, because thy *Temperance* and *Sobriety* will *prolong* thy days: remember that thou art the *Master of the House*, and not *mine Host*, to drink with all comers as he doth.

XLVIII. Take great care for the preservation of thy good Name; for as thy Garment after it hath been once rent
and

and torn is like so still more to be by every *Nail* and *Tenterhook* thou comest near, so will it fare with thy *good Name*, if it be once tainted with just reproach; nothing is more hardly to be found again, if once 'tis lost, than a mans good name or *reputation*: which one prettily expresseth thus, by this *Apologue*, it happened that upon a time, *Fire*, *Water*, and *Reputation* went to travel together, but before they set forth they considered (that if they lost one another) how they might meet again; *Fire* said, where you see *smoak* there you shall find *me*; *Water* said, where you see *Flags* growing in *Moorish* grounds, there you shall find *me*; but *Reputation* said, take heed how you *lose me*, for if you do, you will run a great hazard never to meet with *me* again.

XLIX. To the end therefore that thou mayest keep thy good *Name*, abandon the society of those, which are noted for *evil living* and *lewd behaviour*; for by holding *familiarity* with such men, thou wilt incur *two evils*, for either thou shalt be thought such a one thy self, or in a little time shalt really be

be so, for it is commonly seen, that a man *contract's* a tincture upon himself, sutable to the conditions of those persons with whom he doth familiarly converse, as those that accompany a *Collier* shall be *black*, and those who live with a *Miller* shall be *white*; it may be said of frequenting ill company, as they were wont to say in a *common Proverb* here in *England* of going to *Rome*, He that goes to *Rome once*, *seeth* a wicked man; he that goes *twice*, *learneth* to know him; but he that goes *thrice* thither, *brings* him home with him; so he that frequenteth wicked company, the *first time* that he comes amongst them, he *sees their courses*; the *second time* he *learns* them; and the *third time* he commonly *brings* them home with him. Company is good, if it be good company, he that keeps company with *lewd* and *infamous* persons, shall be thought a Bird of the same Feather. It was *Seneca's* observation upon *Canopus* a Town in *Ægypt* so branded in old time for variety of all kinds of *beastlinefs* and *luxury*, that he who avoided the *vitiousnesf* and *debauchery* of it could not escape the

the *infamy*, the very place administering matter of *suspicion*: Beware of these three

B^s } *Back.*
 } *Belly.*
 } *Building.* }

L. In reference to the first *B* the *Back*, take heed how thou consumest thy Estate by thy prodigious *Bravery*, some men have been so *vain*, as to make their Garments of a *Lordship*, and have lined them with their *Farms*, and laced them with all the *Gold* and *silver* which their friends left them; the *Barks* of such vain Fools, like that of the *Cinamon-Tree*, are more worth than their *Truncks*: while their variety and several changes of Apparel cover a thread bare Purse.

LI. Next, in reference to the *Belly*, which is the second *B*, take heed thou be not like the *Epicures* and *Belly-Gods*, Velvet-mouth'd and sweet-tooth'd, who are not content with the *choicest Viands*, unless their very *sauce* be *sauced* too; and think they shall be *starved*, unless the *third* course be brought to Table, and the *Sweet-meats* after that: how many

many by such *luxuries* have drawn at length their goods through their guts. Such men like *Cleopatra* (who drinking a health to her *Antony*, swallowed a *Pearl* dissolved in Vinegar worth *many millions*) *gulch* down their Estates by *gulps*, till in the end they come to be glad of a *dry Crust*; and in conclusion, by keeping too great a House, they keep no House to cover their heads; and their *fat Revenues* like their *roast-meat* drips all away: the *Purses* of such *Prodigals* may be said to be *poor* by their great *goings out*, while their *Bellies* may be said to be *rich* by their great *comings in*.

LII. Lastly, in reference to *Building*, which is the third B, take heed thou engage not too far in it, for this will pick a mans Purse, as it did the foolish Builders in the Gospel, who began to *build* but could not make an end; and leave their *houses desolate*, as the slothful mans Vineyard, described thus by *Solomon*, *Lo it was all grown over with thorns, and Nettles had covered the face thereof, and the stone walls thereof were broken down.* Or if they be *resident* on their houses,
it

it necessitates them to keep a Table, which will *starve twenty tall men*, besides many a *Mouse*: the *House* being the bigger for the *smallness* of the *Kitchen*. They can keep but *few fires* in many Chimnies, the *smoak* comes all out of *one hole only*: and though a man may see them *a far off*, yet he cannot *smell* them *nigh* at hand; *Bread* and *Beef* are turned into *stones*; the *stately roof*, the *costly pavement*, and the *curious workmanship*, hath *pined away hospitality*, and brought her into a *consumption*, not to be recovered: Therefore, I advise thee in thy *diet*, not to be *too curious*, nor yet *too coorse*; in thy *attire* not to be *too costly* nor yet *too clownish*; and finally as for thy *buildings*, let them be *useful* and *commodious*, not *vain* and *over sumptuous*; it was a *severe* but *just* scoff which the Lord Treasurer *Burleigh* past upon a *Knight*, that shall not be named, who having built a very *stately fabrick*, to the great *diminution* of his *estate* and *revenue*, was yet *ambitious* to *entertain* the *Queen* at his *fine house*; and to that purpose new painted his *Gates*,

Gates, with his Coat of *Arms* and his *Motto* in great golden Letters, thus

ōia Vanitas.

The *Lord Treasurer* offering to read it, desired to know of the *Knight*, what he meant by *ōia*, who told him, it stood by contraction for *omnia*; whereupon the *Lord Treasurer* replied, truly Sir I very much wonder that having made your *omnia* so little as you have, you notwithstanding make your *Vanitas* so large. Therefore (the premises considered) content thy self (my Son) with that House I shall leave thee, without any alteration, unless it be for thy convenience. The *Spaniards* think that they cannot curse a man worse, than to say the *Plague of Building* light upon thee; and we have here at home an *English Proverb*, That he who often doth dip his fingers in Mortar will lose his Nails.

LIII. There is a fourth thing that is as great a waster, if not a greater, of a mans *Estate*, than any of those three things we last spake of, and that is *Whoring*; this hath undone many; the Har-
lot

Lot is an *Horseleeche*, which if thou hast *Gold* or *Silver* about thee, will never out of thy *bosom*, till that be out of thy *Purse*; and hath brought thy hundred to six, as the *Usurer* adds six to his hundred. Nor will she bereave thee of thy *goods only*, but of thy *good Name also*; a bad report is ever the *Whoremasters* portion, and even *whilst* he *lives* he may be *Administrator* to his own *good Name*, for that *dyes before* him, and stinks above ground; yea his reproach is such, as shall not only *out-live Himself* but his *Posterity* likewise: for it shall never be put out, the *Town* and *Country* shall ring of his *baseness* and *dishonesty* with the accent of *shame*.

And as *Harlots* will bereave a man of his goods and good name, so will they *shorten* his days, as (according to the observation of *Herbalists*) those *Plants* dye *soonest* which run most into seed: and so likewise the *Naturalists* have observed, that the *salacious Sparrows* of all Birds are *shortest* lived, by reason of their immoderate and frequent *copulation*: and assuredly it was not without a *Mystery*, that (as *Plutarch* informs us
in

in his 23. *Rom. Quæst.*) the things belonging to *Funerals* were ordered by the Roman Magistrates, to be sold in the *Temple of Venus*. Wherefore as the crasie Emperour *Adrian* said once *inturbam Medicorum pereò, amongst many Physicians I perish*, so may many a Gallant say of himself, *by accompanying my self with many Strumpets I have ruined my self*. For such unclean Beasts, like *Murrain Cattle*, infect those that herd with them, with such foul diseases as will stick by them, when their best friends give them over; their very Hairs having the *falling-sickness*, and whereas other men lose their lives, these cast them away; not so much in hatred to themselves, as love to their Mistresses. I have read that *Jovanni Zecca* the famous *Bolognian* Physician, openly professed by his Bills to give a certain *Antidote* against taking of the *French Pox*, and when multitudes flockt to him, for his *Medecine* (believing that it consisted of *Pills, Potions, Diet-drinks, Diaphoreticks, Salivations, Oils, Plaisters, Elixuaries, Powders*, and other such medicinal ingredients) he only gave them the

the *Picture* of a *Gallant* drawn to the *life*, with his *Nose* eaten off, telling them, that the way how to use this *Receipt*, was, that just as they were about to lye with a lascivious Woman, they should take this *Picture* out of their *bosoms*, and seriously view and consider it, and if this did not preserve them from taking that *foul* Disease, he believed nothing would do it : how much more may I hope, that exposing to thy view the *shame* and *deadliness* of this sin, causing the *loss* of the *soul*, which is *more precious* than that of the *Nose*, to make thee loath and *abhor* those *shameful* and *pernicious* courses, and *dead* all *carnal desires* in thee of eating those *dainty Bits*, which how *savoury* soever they seem in the *chewing*, are so *mortiferous* when *swallowed* down.

For this sin of *Carnality* not only *ruines* a mans *Estate*, or *impairs* his *health*, but also like a *Cancer* eats into the very *Soul* ; for Harlots are the high-way to the Devil, when a man looks upon them with desire, he begins his Journey, when he sits toying and prating with them, he *mends* his *pace*, and when he

F

lies

lies with them, his Journey is at an end.

Since therefore the exercise of *Ventury* is the high way to *Beggary*, to the losing of thy *Credit* and *Reputation*, to the shortning of thy life *here*, and the eternal loss of it *hereafter*, avoid it carefully. It is very true what *Aristotle* observes, *ἀνεὶς τῆς ἀνδρίας εἶναι*, that the concupiscence of the flesh is less boundless than the unruly Sea: one Woman is enough for a mans Love, two too much for his Estate, three too few for his Lust. To avoid therefore the Temptations of the *Flesh*, I counsel thee not to frequent the Company of handsom, but immodest Women; *Platonick* Love is but a meer *Chimera*: if a man sit down and say Grace to it, he will soon fall to the *Flesh* that is set before him: to rely then upon the strength of thine own Chastity is more rash than wise, and therefore if thou makest profession of not staining thy Reputation with the spots of *Lasciviousness*, thou must shun all those that may entice or allure thee thereunto. For as one ingeniously speaks, 'Tis not only a great piece of folly, but an infinite rashness, to make

make *Gun-powder* in a *Smiths Shop*, and hope to make people believe that there is no danger in it. In the next place.

LIV. If thou desire to be *rich*, and continue so, shun *high Play*; the way to keep what is thine own, is not to covet what is another mans. The *common Gamester*, who is never well at ease any longer than he is shuffling a *Pack of Cards*, will at last come to shuffle for his living; and the *Dice* he delights in will in the end waste his Estate to the very bones; for the *Palsie* (I mean the shaking of his *Elbow*) will be his overthrow: and when he hath played away his *Patrimony* he may curse the *Bones*, as well as the *Whore-master* crys out upon the *Flesh*. But some will say they pick out a pretty living by *Play*, indeed they cannot use a *fitter* term; for as *Vultures*, they pick and prey upon others: But let them cast up their account, and in the end they shall find, that they put their *Winings* in a broken Bag. Make not an *Occupation* of *Play* and *Pastime*, and though thou mayst sometimes recreate thy self (for a Bow too much bended may break) yet make not an *habit* of using

using *generous Delights*, much less of *base ones*. When thou art playing, look not *pale* for fear to lose, nor be *transported* with *desire* to win, lest thou *fret*, and *fume*, and *disquiet* thy self; and so at once lose thy *patience* together with thy *Money*. Therefore assure thy self, that the best *Cast* at *Dice* is to *cast* them quite away: For he that lays his *Estate* upon the *Eyes* of the *Dice*, will leave a *small Estate* for his *own eyes* to look upon in the end.

LV. Beware of *Flatterers*, those that will commend in thee qualities which thou hast not, or too much extol those thou hast; and will make thee believe, thou dost not know thy own *Worth*, and bless themselves with both their hands, if any thing proceed from thee worthy but meer commendation: thou must not give ear to these *Claw-backs*, but stop their passage, and *bend* thy *Brows* upon *excessive* praise; never courting it otherwise, than as it follows upon just and apparent *Merit*: neither let the praises of others, no not of *good men*, be a *Syrup* to *Insolency*, but a *Whetstone* to set an edge upon thy good *actions*.

ctions ; that if it be not *so* as is report-
 ed, yet thou wilt have it *so*, because
 men report it. Neither let it be Musick
 in thine Ears to hear *Flatterers* commend
 thee, but open thy *mouth* and reprove
 these kind of persons ; for some of them
 level at their *own profit*, their *Art* is no-
 thing but *delightful Cosenage* : the *Fox* in
 the *Fable* commended the *Crow* for his
sweet Notes, to see if he could make him
 open his mouth, and let fall his *Provant*.
 These men will spend their *Tongues* to
 maintain their *Teeth*, they are *Moths*,
 which will eat out a liberal mans *Coat*,
Vines, which will cling to the *stalks*, not
 for any true love to *them*, but for their
 own *sustentation* and *support* ; they fol-
 low not *thee*, but thy *Fortunes*, and will
 not leave thee till they wear thee *Thred-*
bare : Therefore *Antisthenes* was wont
 to say, *It were better for a man to fall a-*
mong Ravens than among Flatterers ; for
Ravens will eat none but the dead, but
these will devour a man while he is alive.
 Again, some of them intend *mischiefe*,
 they flatter thee, that they may *circum-*
vent thee, and the more *easily effect* their
malicious projects ; they are like the

Bees sting, which *pricketh deepest* when it
 is *fullest of Honey*. Mark how the *But-*
cher claweth the Ox, when he means to
knock him on the head, how the *Basilisk*
poysons those on whom he seems to cast
 an eye of regard, how the *Crocodile* in-
 tends to *destroy* those over whom she
weeps and *counterfeits compassion*, and
 how the *Syrens sing* when they intend
 the *Mariners shipwrack*: and by these
Instances, guard thy self from all such
 as *claw* and *flatter* others; their words
 being as *soft as oyl*, but are *indeed very*
swords. These are those *miry Dogs*
 that make a man *dirty* by their *sawning*
 upon him. This *foul Hypocrisie*, *Court*
Holy Water, *dishonest Civility*, and *base*
Merchandise of Praises and Commenda-
tions is nothing else but *gilded Treason*,
 carrying thee up, as the *Devil* did our
Saviour, to the top of a *Pinnacle* only to
 throw thee down *headlong* to *break thy*
Neck. It was an excellent Answer (and
 if we duly consider the *weightiness* of it,
 never a whit the more to be *despised*,
 because *Lycosthenes* reports it) which
Diogenes gave to his Question, who
 asked him, *What Beast did bite the forest,*
 that

that of wild beasts it was the Back-biter, of tame beasts it was the Flatterer. By such Parasites (my Son) many young Gentlemen are drawn into Debauchery either by Wine or Women, either to haunt the Taverns, Inns, and Alehouses, or else the Stews and Brothel-houses, and to marry before they are wise. It is said of the Bear, that she licks her Cubs into form, but these by licking thee with a glosing Tongue (if thou take not the more heedful care) will utterly spoil and deform thee.

LVI. Next to the tame Beast the Flatterer, beware of the wild one the Backbiter; but because thou canst not hinder him from speaking ill of thee, for his Tongue like a Mill-Clack wil stil be wagging, that he may grind to powder thy good Name, learn therefore to make this good use of his Clack as to make thy bread by it; I mean to live so, that no credit shall be given to the slandering of his lips. Let thy Conversation be blameless and innocent, so shalt thou gag the Teeth of Malice it self, that it shall not be able to bite thee: and the consciousness of thine integrity will make thee to despise their

Calumnies, and to value them no more than a generous *Lyon* doth the *barking* of a *whifling Cur*. Neither wilt thou any more be disturbed at them, than the *Moon* or the *Sun* is ever a whit the more troubled or molested at the noise of an ill favoured *Ass*, when he erects his *Nose* against the *Clouds*, and brays against the bright firmament of *Heaven*. Indeed it is the part of a *silly Mouse*, to bite every one, that does but touch him: they may cast a *mist* upon thy splendour, they cannot extinguish it, as the *clouds* that rise from *Moor*s and *Fens* may take from the *Sun* the aspect of mens eyes, but they cannot deprive it of its own proper light: and at length they all vanish away. And truly the best way to stop a lying slanderous mouth, is to take no notice at all of such false reports as are cast upon thee; if thou wilt *Father* another mans *Bastard*, it must pass for thine own *Child*. Wherefore please not thine *Enemies* so much, as to make shew thou dost apprehend, that they have wronged thee; *omnis injuria est in sensu patientis*. If malice shall see it hath wrought thy vexation, and made thee hurt

hurt thy self, it hath that it wished for :
 cast therefore a *smiling* contempt upon
 a false report, let it meet thee as if a
Glass did encounter a *Rock*. *Contempt*
 puts *ill will* out of *countenance*, makes
 it withdraw it self, and quickly find its
 own Grave ; whereas to take it to *heart*
 is to owne the *scandal*, and crown the
 revenge of the Author. And thus the
Back-biter by *corroding* thy *reputation*,
 shall reap no better advantage than the
Serpent in the *Fable* did, who wore a-
 way his Teeth by gnawing the File.
 However be sure to give no just occa-
 sion to *ill* reports of thee, and then thy
 credit will be *impregnable*. The Forest
 in that other Apologue, had never need-
 ed to have complained how she was *cut*
 and *hackled*, had she not *lent* out of her
own self the wood that made the *Helve*
 to the *Hatchet* ; nor had the *Eagle* felt
 the *shaft* sticking at her *heart*, had she
 not afforded some of her *own Plumes* to
 the *feathering* of it : Diamonds are not
 to be *cut*, *engraved*, or *pierced* without
 some of their own *powder* concur to the
 work of the *Engraver*.

As *Arrows* or *Bullets* that are shot in-
 to

to the air higher than our sight, yet touch not Heaven, and as they that overthrow Temples do not any way hurt the Godhead to whom they are consecrated; so injuries affixed to a wise man return without effect; and are to him but as Cold or Heat, Rain or Hail, the weather of the world. 'Tis Womanish not to endure evil speaking, and therefore King David when he reprehended Abishai who would have had him been revenged on Shimei for his cursing, said, *What have I to do with you O ye Sons of Zeruah: he calls them from the Mother not the Father, to shew, that they had too much of the Mother in them who were too impatient of evil speeches.*

LVII. Shun slothfulness and idleness, man is born to labour; therefore *nulla dies sine linea*, follow thy Books, look to thy Grounds, yoke thine Oxen, follow the Plough, graft thy Trees, behold thy Cattel, and devise with thy self, how the increase of them may increase thy profit; in Autumn pull thine Apples, in Summer reap thy Harvest, in the Spring trim thy Gardens, in Winter thy Woods; and if thou art desirous of profit, praise, pleasure,

pleasure, or knowledge take pains, study, leave nothing unattempted. No *Garland* is given to the *Sluggard*, thou canst not enter into the *Temple of Glory* and *Honour*, but through the *Temple of Virtue* and *Labour*: *Sloth* loseth *time*, dulleth the *understanding*, nourisheth *humours*, choketh the *brain*, and hinders *thrift*; *exercise* burnisheth the *mind*, without which it will eat it self out by its own *rust*; and if the *proud* man be the Devils *Chair of State*, the *idle* man is his *Cushion*: and as the *Ox* that will not *plough* is brought to the *slaughter-house*, so *lazy unprofitableness* must look for its *slaughter-house* in the other world, if it take not a *Newgate* in the way here.

LVIII. Above all things (my Son) make good use of thy *Time*, it is a very *slippery* thing, and like an *handful* of fine *Sand* will *slip* through thy *Fingers*, though thou *grasp* it never so *fast*: and whereas a man may have many of the things of this *world* at *once*, 'tis certain that he can have but *one Time*, and that's the *present*, the *Time past* is no longer thine, and the *Time to come* may
never

never be thine, therefore make the *best advantages* that thou canst of the *present* moment of *Time* for that only is thine; the *Emblem* will teach thee that *Time* is *bald* behind, there's no *hold fast* there, catch it therefore by the *Forelock*, it is like a *Bird* let fly at large out of the hand which returns not, or as a *word* *babbled* out which cannot be *recalled*: O what would the *prodigal squanderers*, and the *abusive Mispenders* of their *precious Time*, give, when the *final judgment* of *eternal Death* is passed upon them, for some *few grains* of that *Sand*, which seemed too *many* whilst they were passing through their *Hour-glasses*. Before *Time* therefore deliver thee up to *Eternity*, imitate him who having a very short *Lease-hold*, without *impeachment* of *waste*, takes all the *advantage* he can before the approaching *Expiration* of it; he *rips* up the *ground*, *eats* up the *grass*; *fells* down the *Timber*, *cuts* down the *Coppices*: do thou the like, sithence thy *Time* in this *world* is *short*, nay and what is more *uncertain*, *match* the *velocity* of it, with thy *celerity* in making all the *beneficial uses* of it, for (as *St. Augustine* speaks

speaks elegantly) he only may be said to be Master of *Time*, who in the *swiftest current* of it lays such *foundations* as are not *transitory*. Thus as *Time* flies over thy head, thou mayest plume her of some of her *Feathers*, though thou canst not stop her flight: and though thou canst not recall *Time* past, yet thou mayest redeem it, and therefore to that end let me once more put thee in mind to ponder seriously the *shortness*, *slipperiness*, and *uncertainty* of *Time*, and with all the *irrecoverableness* of it, when thou hast let it pass: that thou mayest endeavour to make the best use of it, and not to slip occasion, it is a good admonition which *Seneca* gave to the *Loiterer*, *Neglector*, and *Mispenders* of his precious *Time*, *Begin not then to live, when life begins to leave thee*: Or rather bear in thy mind the saying of that *Holy man* who (as I have read) never heard the *Clock* strike, but he would say, *now I have one hour left to live in, and one hour more to give an account for.*

LIX. Go to Bed with the *Lamb* and rise with the *Lark*; late watching in the *Night* breedeth ill humours in the body,
and

and long sleeping in the morning ungodliness in the mind : to rise *betimes* will make a man *rich, healthy, and holy* : Astronomers observe that the most propitious Planets of all the seven *Sol* and *Mercury* leave us at *night*, and return to shine upon us in the *morning*, which mystically intimates unto us that then our *wits* and *knowledge* are *quickest* and *clearest*, and that it is the *fittest Time* for the *dispatch* of all *business*, and *humane Affairs*; which *Tusser* in his Book of good Husbandry thus plainly expresseth,

*Some work in the morning may trimly
be done,
That all the day after may hardly be
won.*

Monsieur Villeroy the great French Statesman wished his Son, alway to dispatch business in the morning, as if he were sure to lose his opportunity in the Afternoon. *Apollonius* coming very early in the morning, to *Vespasians Gate*, and finding him stirring, conjectured thereupon that he was worthy to command an Empire, and said unto one who accom-

accompanied him, undoubtedly this man will be an Emperour, he is so early a stirrer: To be brief, imitate rather Hercules in Zenophon, than Bonacius in Poggius; before the one contended Dame Virtue, and Dame Pleasure, both seeking to seize upon his will, but at last after some wavering and debate, he submitted unto Virtue and rejected Pleasure: before Bonacius in the shape likewise of women, came Carefulness and Slothfulness, the former bade him to rise out of his lazy Den, and betake himself to some work; but Dame Slothfulness advised him to lye still at his ease, and to beware of the mornings cold, and so while they were contending, he like a slothful Ideot remained neutral, continually looking when they would agree, until at length the greater part of the day was overpast to his loss and damage. 'Tis a true saying, that Beds make Beggars; I would not have thee therefore follow the common custom of many of our Gentry, who lye in Bed, and rise not, till their meat be ready to be set on the Table, to which after they are trick'd and trimmed, have powdered and kembered their
Pernques,

Perruques, have patched their *Faces*, and set themselves by their *Looking-glasses* for all day, sit down to eat and drink, and then rise up to play, or take a *Coach* to see a *Comedy* or *Tragedy* acted, and when that is done, to visit in a *Masquerado* their *Mistresses*, by which they (as if God had put them into the *World* as he hath put the *Leviathan* into the *Sea*, only to take their *pastime* therein) idly, vainly, and unprofitably spend their *precious* time, for which they can neither give a good account to God or themselves.

LX. Hate *Wastfulness* and *Unthriftiness*, for they will bring thee into *necessity*, and then thou must live like a *Drone*, if not by *wicked shifting*, yet by *base beggary*. Thrift is a great *Vertue*, having *diligence* to provide things *necessary* truly and justly, and care to save and keep when gotten: yet be *thristy* without *filthy niggardness* and *unmercifulness*, but give thy *Need*, thine *Honour*, thy *Friend*, the *Church*, and the *Poor* their dues; never exceed thy *Income*, nay I would not have thee live up to the height of it, 'tis an old Saw.

If

*If Youth did know what Age would crave,
Many a Penny he would save.*

By no means *run* in *debt*, neither do thou break any thing of thy *stock*; 'tis related of the Stone *Tirrhennus*, how that being *whole*, it *swimmeth*, but never so little *diminished*, it *sinketh* to the *bottom*; so he who keeps his *stock* full is ever *afloat*, but *wasting* of his *store*, by degrees becometh *Bankrupt*; neither let thy *liberality* exceed thine *ability*; he that giveth beyond his *power* is *prodigal*, he that giveth in *measure* is *liberal*, he that giveth *nothing* at all is a *Niggard*. Follow the example of those *young Gentlemen*, who coming to their *Wealth* before they come to their *Wits*, run beyond the *Constable*, and live without *compass*, making their own *Hands* their *Executors*, their own *Eyes* their *Overseers*, and all their *Purchases* with *Dedimus* and *Concessimus*.

LXI. Enter not into *Bonds*, no not for thy *best Friends*. King *Solomon*, who in his time was the *wisest* man in the *World*, tells us, that he that hateth *suretyship*

ship is sure. He that obliges himself to pay another mans Debt, takes the shackles from his Feet, and claps them on upon his own; it is as rare to see a rich Surety as a black Swan: and he that lendeth to all that will borrow, sheweth great good will, but little wit. If thou lend a round Sum of Money be sure to have either a Lease or a Mortgage of Land made over, or two or three good Sureties bound to thee for it: either of these, and especially the two first are good Gages to borrow by.

LXII. Entertain such men as shall be trusty; for if thou keep a Wolf within thy doors to do mischief, or a Fox to work craft and subtilty, thou shalt find it as perillous, as if in thy Barn thou shouldst maintain Rats, and in thy Ground Moles.

Let thy Maidens be such as seem ready to take pains that follow pleasure, willing to dress up their House than their heads, not so fine-fingered as to call for a Lute, when they should use a Distaff, not so dainty-mouth'd as that their silken Throats should swallow no Packs-thread.

Chuse

Chuse such *servants* as shall be willing to learn whatsoever is necessary, *faithful* in performing whatsoever is their duty, *careful* in seeking all *honest* means to profit thee, and *silent* in *Tongue*, in not revealing abroad what thou dost at home, and in not replying to, or contradicting of what thou commandest them to do; never *endure* those that will *answer* again, when they are *reproved* by thee for the neglect of their *Duty*; especially take care that they be *seasoned* with the *fear* of *God*. He that entertains one addicted to *Lyes*, entertains a *Thief*; and he that admits a *common Swearer* or a *debauch'd person* into the bowels of his *Family*, admits a *Jonah* that may *sink* his *Ship*.

Make not thy *servants* too *familiar* with thee, for that will in the end bring thee into *contempt* with them; it hath been ever observed, that *gentle* and *clement* *Princes* have more *rebellious Subjects* than those that are *rough* and *fierce*, that *loving* and *indulgent* *Parents* more *ungracious Children* than those who are *rigid* and *austere*, and that *soft* and *mild Masters* more *disobedient servants* than those

those that are *harsh* and *severe*.

Amongst other things (my Son) if thou hast a regard to *Thrift*, keep no more *Cats* than will kill *Mice* ; my meaning is, retain not more *Servants* in thy *Family* than are for thy *profit* or *advantage* ; a long *Retinue* may make thy *State* the greater, but it will make thine *Estate* the less ; the length of the *Peacocks Train* makes his *Wings* the shorter.

LXIII. There are some that will not tap their *Beer* till it be *sowre*, nor cut their *Bread* and *Cheese* till it be *mouldy*, or their *Meat* till it be *soisty* ; some again will cobble their *Shoos* , till, like *Thesens* his *Ship*, none of the *first Materials* of them remain ; some will drive into them so many *Hob-nails* and *Sparabils* , as they may be rather said to be *shod* like *Horses* than *shooed* like *Men* ; some will burn only *Rush* or *Pissing Candles*, and all this but to eke out their *Store*, and others rather than they will be at the *Charge* of a *Quarrel* or *Pane of Glass*, will stop the hole in their *Windows* with an old *Stockin* or a *Wad of Straw* ; nay I have heard of an *old Woman* , who would commonly sit *bare-breech'd* to save her

Petti-

Petticoats : all which are to be *abhorred*, because they do not so much express any good *Husbandry* and *Thrift* as *base Sordidness* and *Niggardize*. These and the like *petty Arts* leave to those *covetous Misers*, who *heap up Riches* for they know not *whom*.

LXIV. Be not *hasty to marry*, it is better to have *one Plow* going than *two Cradles*, and more profit to have a *Barn* filled than a *Bed*. We are told in *holy Writ*, that it is *better* not to *marry*, but withal we are told *there* also, that it is *better* to *marry* than to *burn*. It is not unlikely that those persons that *live* and *dye* pure and *unspotted Virgins*, shall sit in *Heaven* next to the *Martyrs*, and wear *Crowns* as *they* do, whilst such as are *married* and *live Chastly* in that *state* and *condition* of *life*, shall wear *Coronets* only ; but a *pure* and *unspotted Virginity* is *very rarely* attained among *Men* and *Women*, whose *half* of themselves consists of *flesh* and *blood* ; and therefore if thou canst not *live chastly* in a *single life* make use of the remedy, which *God* hath *prescribed* thee, and that is *Marriage*, which is an *honourable estate* amongst

amongst all men : but yet if thou must needs marry, be sure to chuse *such a Wife* as may bring with her such *advantages* to thee, as may at least *counter-balance* all the *inconveniences* of a *married life* ; for many leap, like the *Mouſe* in the *Fable*, into the *Brass-pan*, without considering at all such *inconveniences*, and afterwards would fain leap out again, but cannot. And truly (my Son) if a man well ponder before-hand the *continual cares* and *fears*, and the *frequent jars* and *discontents*, which *Man* and *Wife* suffer under, he will discover, that *Marriage*, like the *Medicine* prescribed for the disease commonly called the *Squinzy*, hath as much *Album Græcum* as *Honey* in it : and thus thou mayst perceive my great love to thee, in preferring the *peace* and *quietness* of thy life before the *propagating* of my *Name* and *Posterity* ; nevertheless in *this Matter* I leave thee to thine own *liberty* and *discretion*.

But because by thy *sanguine* and *de-bonaire Complexion* I forbode, that thine *inclinations* will tend to a *married life*, I would have thee observe these *Instructions* in the choice of her whom thou art

art minded to make thy *Bed-fellow*.
Chuse such a one as may be more com-
mended for her *Vertues* than her *Beauty*;
a good *Huswife* is a great *Patrimony*, and
she is most *honourable* who is most *chast*.
In thy choice and election mark these
four,

Ps { *Piety,*
 Parentage,
 Proportion,
 Portion. }

The first P. is *Piety*: see in the first place
that she be *piously* brought up in the fear
of *God*, well educated, of *civil* and *modest*
Deportment and *Behaviour*, avoid her that
is *fantastical*, for she will still be *hurry-*
ing thee up to *London*; or that is *ambiti-*
ous, to be taken for a *Wit*, for it is more
than an *even lay* but she will attempt to
make thee a *Fool*; nor chuse her the
rather, because like a pretty *Parakeeto*,
she can speak a little *French* or *Italian*,
for one *Tongue* is enough in conscience
for a *Woman*; or because she is *Poeti-*
cally given, and can make a good *Verse*,
for it would be much better that she
were able to make thee a good *Pudding*.

But note this, that though I would have her whom thou wouldst *mate with* to be *pious*, I would not have her to be *precise*; for it is commonly found, that those Women are most *Heart-hollow*, who are most *Lip-holy*, and such a one will *nibble* thine *Estate* worse than the *Rats* will thy *Holland* or thy *Cheddar Cheese*, by stealing out of it large contributions to the *Bartholomew Martyrs*.

The second R. is *Parentage*: see that she come of *good* and *honest Parentage*, and such as are of a good *Repute* in their *Country*; a good *Wife* can hardly be chosen out of a *wicked* and *irreligious* Family; a man cannot expect to gather *Grapes* from *Thorns*, or *Figs* from *Thistles*.: If the *Spring-head* be *poisoned*, so will the *Streams*; it is a *Rabbinical* Proverb, *Take not a Wife out of that Family wherein there is a Publican*, for such are all *Publicans*. If thou desirest to be the *Sire* of an *happy Son*, or the *Father* of a *fortunate Child*, abstain from those *Women* that are either *base* of *Birth*, or *bare* of *Honesty*.

The third P. to be observed in the choosing of a *Wife*, is *Proportion*; let the
Woman

Woman thou shalt pitch upon be built
 up with *comely parts* and *Features*. *Love*
 ever first enters in at the *Eye*, and to
 keep it *warm* and *alive*, it is fit that
 Member should be *pleased*. When one
 asked a very *homely* Woman her name,
 she told him it was *Rebecca*, upon which
 he replied, I thought your name had
 been *Asarabecca*, for I can hardly behold
 you without ridding of my stomach:
 have a care therefore, notwithstanding
 all other *advantages*, that thou *match* not
 with such a one as will sooner make
 thee *Stomach-sick* than *Love-sick*; and be
 not of *Nat. Feeld*, the *Players* humour,
 who vowed, that if the *old Woman* that
 crawled upon her tail at *Holborn-Bridge*,
 had a thousand pound for her *Portion*,
 he would *marry* her and *adorn* her *Breech*
 with a *French Velvet Hood*. Neither for
gain or *lucre* sake *marry* some rich but
 very old *Widow*, lest when she *kisses*
 thee she drop her *Teeth* (if she have any)
 into thy *mouth*; but perhaps thou mayst
hope that thou shalt *outlive* her, but this
 is just as if a man should *hang* himself,
 in hope that some body or other may
 come before he be *dead*, and cut the
Rope.

The

The fourth and last P. is *Portion*, and this thou must look after, that in *tying* thy self fast, thou dost not *undo* thy self; in thy *Match* thou must respect the *mending* of thine *Estate* and *Fortunes*; other things may *help* and be an *Appendix*, but 'tis *Wealth* must be the *Substance*; without which never expect to eat thy *Bread* without *Gravel* in it, and, if *Grist* be wanting, the *Mill-stones* will quickly set the *Mill* on *fire*. When thou art *married*, if thy *Wife* in the first month *chide* and *chafe*, thou must hear without *reply*, and endure with *patience*; for they that cannot suffer the *wranglings* of young married *Women*, are not unlike to those, that tasting the *Grape* to be *sowre* before it be *ripe*, leave to gather it, when it is; or to those, who being *stung* with the *Bee* forsake the *Honey*; or else to those, who will pull off the *Heads* of their *Poultry*, because they will sometimes *cackle*; though for the sake of the *Eggs* they lay, they should (as *Socrates* did with his *Zantippe*) bear the more with them. *Fair means* will do more with *crabbed Natures* than *force*, as the *Sun* in the *Fable*, by *fairly shining* on the

the Traveller made him lay aside his Cloak, whereas the ruffling wind made him gird it the faster about him. In like manner, if the Husband thinks to make his Woman the more tractable, and to bow to him by force, he shall find her Joynts to be but the stiffer still; but mild words, gentle persuasions, good counsel, and fair intreaties, like Nerve Oyl, will supple them. Musical Instruments, the softer they are touched, the sweeter they sound. A Wife, like a mettlesom Horse, will be stark mad, if reined in too hard, but with a gentle curb she will bear a white mouth. If a Husband will after an unmanly manner fight with his Wife, and beat her Ribs, if she have not the more Grace, 'tis the way to make her break his Forehead. And further I must tell thee, that the fallings out of Man and Wife betwixt themselves, are like the breaking of each others bones, there is no rest or ease till they be set and composed again. If the cross Husband wrest one way, and the cross-grain'd Wife another, they both together as it were twist a Rope to hang themselves. Indeed Marriage is either an Heaven or an Hell upon Earth; where there

there is *Love* and *Unity*, there it is an *Heaven*; where *Jars* and *Discontents*, there it is an *Hell*. All therefore who desire in that estate and condition of life to make themselves *happy*, must *mutually* be *good* and *kind* to each other; for as a good *Jack* makes a good *Jill*, so a good *Jill* makes a good *Jack*.

Be not too *imperious* over thy *Wife*, for that will make her to *hate* thee; neither be too *fond* and *uxorious*, for that will make her to *disdain* thee: let her neither be thy *Slave* nor thy *Sovereign*, neither *tread* her under thy *foot*, nor *set* her upon thy *head*. God made Woman at first of a *Rib*, which is placed between both.

In the *Government* of thy *Houſhold* use her *hands* as well as thine own *eyes*; for good *Husbandry* and *Huſwifery* conſiſts as well in *ſetting* of things, as in *looking* to them; if thou rule in the *Hall* or *Parlour*, let her rule in the *Kitchen* and *Bed-Chamber*. To be ſhort, let the *Keys* hang at her *Girdle*, but the *Purſe* at thine own: ſo ſhalt thou know what thou doſt *ſpend*, and how ſhe can *ſpare*; yet do not *penuriously* keep her too *bare* of *money*,

ney, but let thy *Hen* peck at thy *Barn-door*, though thou set her not to *pick* at the whole *heap*.

Above all things when thou art married, avoid *Jealousie*; a mans *mistrust* that his *Wife* is *dishonest*, may but the sooner make her *so*: and truly it is either *needless* or *bootless* to do so; it is not the *Italian Lock*, nor the close *Mewings* of her up like a *Haggard* that will secure her *Chastity*, who is addicted to *Wantonness*; if *Pasiphae* cannot have the company of a man, she will be *bull'd* and admit a *Bull*; and an ugly *Dwarf*, little more than a *Cubit high*, if she cannot have an *handsome proper man*, shall serve the turn of the *lascivious Queen* (*Queen* I should have said) of whom the Poet *Ariosto* makes mention: For if a Woman be *modest* no gold will, like *Danae*, corrupt her; and if she be *immodest*, nor grief nor care will amend her. *Jealousie* is a *fire* to which every thing adds *fuel*: if a *jealous mans Wife frown*, he straight conjectures, either it is, because she *hates* him, or *loves others better*; if she *smile*, it is because she hath had *success* in her *Love*, or it is to *entice* another to love her;
if

if she turns aside her head from any man, he thinks that she only *dissembles*; if she cast an eye upon him, he thinks she *courts* him, and then, like a man possessed with a *Frenzy*, he *stamps* and *stares*, and *tears* his hair from his head, and crys out, that neither fire in the straw, nor love in a *Womans* looks can be hid. Thus he watcheth over every gesture and behaviour of his Consort, as a Cat watcheth over a *Muse*, and seeks for that he would not find; like him that goes to the House of Office in the dark feeling about the *Seat*, for that which he is afraid to meet with.

LXV. Eat not thine own Heart, that is, do not vex thy self with thine own inward thoughts, neither lay the load of such things as grieve thee upon thine own self; fire pent in burns the more furiously, and Battles too close cork't up, often fly all in pieces, by the strength of the spirits with which they are filled; for as those Wounds are most dangerous that bleed inward, so are those griefs which are too closely concealed: However keep thy misshaps secret from thine Enemy, that he may not rejoyce at them, but

but reveal them to thy sincere Friend,
that he may pity, advise, and help thee,
if he can, or at least may bear a part
with thee: *Burdens* divided are easily
born. Those that want true Friends,
to whom they may open themselves, tell
their minds, and impart their vexations
and troubles, are strange Cannibals, for
they eat their own hearts.

LXVI. Have therefore with *Pyldes* an
Orestes, with *Damon* a *Pythias*, some faith-
ful Friend to whom thou maist impart thy
griefs and joys, thy fears and hopes, thy
suspicions and counsels, thy intentions and
affairs, and whatsoever lyeth hard upon
thy heart. Two fast Friends are like
Mill-stones which are never singly made
use of but by couples, and each standeth in
need of the others help for the performance
of the work whereunto they are ordained.
Yet take good heed with whom thou
dost shake hands and contract friendship;
try the man thou meanest to trust, lest
shining like the *Carbuncle*, as if he had
fire, he be found when he is proved to
be as cold as Ice. A wise souldier will
try the proof of his Armour before he
gird it about him. Learn out therefore
(before

(before thou take a friend into thy bosom) how he hath dealt with *others* with whom he hath contracted friendship; for look how he hath served *them*, so will he likewise deal with *thee*: and try him before thou hast need of him, so shalt thou find what his readiness will be, to serve thee when necessity requires his help. When thou hast gotten a true Friend, be sure to keep him, be faithful to him, and contented with him; it is not a Paradox to say, *He that hath many Friends hath none*; for true Friends are like *Turtles*, which go by pairs, not like *Starlings*, which fly in flocks.

LXVII. Keep thy secrets, if they be of any great moment to thy self; but be sure, if thou impart them, let it be to none but thy faithful Friend; remember that whatever three persons know, it commonly then ceaseth to be any longer a secret: imitate the Reservation of that wise Roman, who professed, that if he thought his shirt did know his secrets, he would burn it. He that tells his Errand to every one he meets, is a babbling Fool; and he that discovers unto others his intentions before-hand,

courts his own *disappointment* : And as I would not have thee to *discover* thine own secrets, so neither would I have thee to be *curious* and *inquisitive* into the secrets of *others* ; lest thou be put off with a *slur*, as the *Country-man* in *Plutarch*, put him off, who inquired what he carried so close in his *Basket*, saying ; Friend, if you might know what it is, I should not carry it so close covered as it is. Or as that *General* slighted the *curiosity* of his *Lieutenant General*, who came to know when and whither they should march, saying, Sir, when the *Trumpet* sounds you shall know.

But above all, in this matter be cautious, that you trust not a *Womans* breast with such secrets as thou wouldst have no man know ; for, like *Sieves*, they are *rimarum plenæ*, and can hold nothing that is poured into them ; and their months can no more hold long a secret, than they can a spoonful of scalding Custard. All that may be said, to excuse a mans folly in this particular is, that we may venture to tell them our secrets, because no wise man will imagine, that he may find them there repositied, unless it be by some

H

very

very Fool. The Story of *Papirius Pretextatus* will come in here very pat to our purpose, who being but a young Boy, went along with his Father into the Senate-house, where many weighty matters were debated, from whence when he came home, his Mother (being very curious and inquisitive) took him aside privately, and questioned him what was said and done there, the Youth, *ultra etatem sapiens*, being wise and discreet beyond his years, to elude her curiosity, and to keep from her the Secrets of State, told her, that the Senate had concluded, that every man should have two Wives; upon this she gathered the Roman Matrons together, and told them what her Son had told her; who all unanimously went presently to the Senate, and petitioned them, that since they had decreed, that every man should have two Wives, that they would also make a second Decree, that every Woman should have two Husbands: the Senate greatly marvelled at this sudden coming of the Women and their words, till at length understanding how it was, they highly admired and commended the Boy for his wit and secrecy; and to

honour

honour him the more, admitted him (though but a Child) to be a *Member* of the *House*. It seems (though he was but a *green Youth*) that he had imbibed this *Principle* (though I believe it was not from his *Mothers* milk) that there is neither *safety* nor *wisdom* in it, for a man to intrust a *Woman* with those *privacies*, which are of any great *importance*, and require such *secrecy*, as is not to be found or expected amongst *tattling Gossips*.

LXVIII. *Envy* no mans *Purse* or *Estate*, because it is *richer* than *thine*; the *envious* man doth *murder* himself; for *envy* consumeth the *heart* wherein it is nourished, as the *Moth* doth the *Garment* whereof and wherein it was bred. Not like the *Maid Avicen* speaks of, who feeding her self with *poysen*, was nevertheless very *healthful*, but yet *infected* others with her *venemous* breath: But the *envious* man may be compared to the *poysenous Amphisbæna*, which instead of *hurting* others, *bites* and *tears* her self; who suffers his indignation at other mens good, like the *Fox* which the *Lacedemonian* Boy stole and hid under his Coat,

to *gnaw out* his own *bowels*. But it is enough to *discountenance* this *Vice*, that in the Gospel the *Devil* himself is called the *envious Man*.

LXIX. As I would have thee shun *Envy*, so likewise be thou sure to avoid *malice* and *hatred*; he that *hates* another man is the *Patient*, he that is *hated* is the *Agent*, contrary to the *sound* of the *words*; for the *Hater* is in *torment*, the *Hated* in *ease*: so that nothing in this World is so much to be *hated* as *bate* it self.

LXX. Take heed of being *vindictive*; for this as an *Imposthume* breaking forth, commonly *strangles* and *choaks* a man with his own *blood*: the *Bee* might keep her *sting* still, and not live like a *Drone*, did she not in her *anger* imploy it to *envenom* the flesh of him that puts her from him. It is safer to *forget* an injury or *smother* it, than to go about to *avenge* it, if it were for nothing but this, yet this were *punishment* enough, that when thou goest about to *avenge* thy self upon any man, all shall be sure to be *laid open* in *Choler* that can be *remembered*, and his *Tongue* shall cast all thy faults

faults in thy teeth. If he were a *Friend* that offended thee (saith *Seneca*) he did that he *meant* not ; if an *Enemy*, he did but what he well might be *expected* to have *done*. If a *wise man* wrong thee, *endure* him ; if a *Fool*, *forgive* him. Be not so foolish as to waste time in the pursuit of an *Ignis Fatuus* , which *burns* only to *light* thee to some *Bog* or *Precipice* : yet because thou mayst say that *forbearance* will make men *presumptuous*, and a *second wrong* is *provoked* by *digesting* the *first*, therefore I answer, thou mayst *revenge* wrong, but not by *violence*, but by *Law*.

LXXI. Yet avoid going to *Law* as much as *possibly* thou canst ; for be thy Cause never so *good*, thou mayst nevertheless not only *fear* the *packing* and *embracing* of the *Jury*, the *suborning* of *false Witnesses*, the *bribing* of the *Judge*, and those that are of *Counsel* with thee, but also the *quickness* of the *Wit* , the *subtily* of the *Rhetorick* , and the *volubility* of the *Tongue* of those that are *fee'd* to *plead* against thee. There was a *Lawyer* that *injuriously* kept a poor mans *Cow* from him, wherefore he went

immediately and *complained* to the King, who having heard his complaint, told him, that he would hear what the *other* could *say* to the *matter*, nay then, said the poor man, *If you hear him speak, I shall surely lose my Cow*; for he thought that the *smooth* Speeches and eloquent Rhetorick of his *Adversary* would *effuscinate* the *Kings ears*, and lead him which way he pleased. To this our purpose, it is worthy the observation, which *Socrates* said before the *Judges* in his own *Defence*, touching his *Accusers*, *My Lords* (saith he) *I know not how you have been affected with mine Accusers Eloquence while you heard them speak; for my own part I assure you, that I whom it toucheth most, was almost drawn to believe, that all they said, though against my self was true, when they scarcely uttered one word of truth.*

Avoid therefore I say once more, the *waging* of *Law*, especially I would not have thee go to the *Lawyer* for every *toy* or *trifle*; for that will be to make him *Rich*, and thy self a *Beggar*. An *honest* Attorney gave an intimate Friend of his that had *commenced* a *Suit* at *Law* against

against another, this counsel (and truly he deserved a good Fee for it) *Make an end with the Lawyers, before they make an end of thee.* The Courts of the Law (saith my Lord Verulam in his *Essays*) are like those *Bramble-bushes*, whereunto while the sheep fly for defence and succour, they are sure to lose part of their *Fleeces*. There is an old Story, that a blind man and a lame man went to travel together by the Sea side, the lame man who was carried on the blind mans shoulders espied an *Oyster*, which he claimed because he espied it, the other claimed his share, because he carried him to the place where he found it, the case being doubtful, they referred it to the next man they met, who in the debating of the matter eat the *Oyster*, and gave them the shells. Thus it fareth with many who go to Law, the Lawyers eat the fish, and give them the shells, that is, they bleed their Purfes, and that in a little time cures the heat of their contentions as *Phlebotomy* cures Fevers and Inflammations. Yet I would not have thee lose thy Right, nor suffer thy self to be fooled, wronged, and cheated, nor to let every Carrion Crow ride

upon thy *back* and *pick* out thine *eyes* :
 and to the end thou thy self mayst not
 run into the *lapse* of the *Law*, I advise
 thee to live *honestly*, to *trespass* no man
wilfully, and to *render* every man his due
carefully.

LXXII. It well becomes a *Gentleman*
 to make some *inspection* into the *Laws* of
 the *Land*, which I advise thee to do ;
 that if thou bee'st *commissionated* to be
 in thy *Country* a *Justice* of the *Peace*, all
 thy *wit* to manage that *Office* may not
 lye only in the *skull* of thy *Clark* : For
 as one of our *modern Poets* saith, *It is*
the Clark many times that makes the Ju-
stice of the Peace. Many without skill
 in this particular, have run into very
 dangerous *Premunires* ; but besides this
 will make thee know, how to secure thy
 Estate against those who may endea-
 vour to pick a hole in it ; *He had need*
(we say) of a long Spoon that eats with
the Devil. And yet further, this will
 discover to thee the *knavery* or *honesty*
 of thy *Lawyer* in the *managery* of thy
Law-suits, in case thou be so unhappy
 as to be *involved* in any. But I would
 not have thee to *study* the *Quirks* of the
Law,

Law, for this may induce thee for thine *advantage* to be a *Knave* ; unless thou study them meerly to *secure* and *defend* thy self from *them*. Briefly, study to attain so much *knowledge* in the *Law* as may sufficiently *inform* thee of thine own *Right*, but not so much as to make thee *quarrelsome* and *contentious* with thy *Neighbour* or *Parson* ; for this were to put a *Sword* into a *Mad-mans* hand. It is great pity, that it is so true, which once I heard a *wise man* say, *That a good Lawyer is very seldom a good Neighbour.*

LXXIII. Avoid *Duels* ; there are some whose *fingers* itch to be dipt in *blood* : and as among *contentious men* it is but a *word* and a *writ*, so among *swagging Heçtors* it is but a *word* and a *wound*. But thou wilt say, I think it a *stain* to my *Credit*, and a *disgrace* to my *Name*, if I shall not answer him, who having *abused* me in *words*, hath sent me the *length* of his *Sword*, and from whom I have received a *proud Challenge* : to this I reply, Wilt thou shew such a *base esteem* of thy *self*, and set so low a rate on thy *life*, as to stake it for a *Brawl* and a few *rash words* of an *Enemy*, and yet

yet wouldst be highly esteemed of others? In such a case be not troubled with a frivolous report of Dishonour, rather be *prodigal* of thy *Reputation* than thy *life*; run not wilfully into an *Acel-dama*, into the *Grave*, into *Hell* to be counted *valorous*, care not so much for the *shame* of the *world* as the *danger* of thy *body* and *soul*. Men of great *Valour* have rejected *Challenges*, which have proceeded from those who have had more *heart* than *brain*, more *head* than *wit*, and that without any *blemish* at all to their *Credit*. When *Anthony* challenged *Augustus*, he answered, That if *Anthony* were weary of *life*, there were ways enough to death besides *Duelling*. But say, some will call thee a *Coward*, yet fear not *shame* so much as *sin*: thou hast but one *body*, do not adventure it upon the *sword* of an *Enemy*, but one *soul*, do not adventure it upon the *sword* of *God*. Love a good Name, but yet as an *Handmaid* of *Vertue*; woo and court common Fame no further than it follows upon *honest courses* and *vertuous actions*, and think thy self but *base*, if thou shouldst depend upon *vulgar breath*,
which

which is *commonly* none of the *sweetest*. It is as great a Symptom of a *crazy Reputation*, as it is of a *crazy body*, to be too *impatient* upon every *slight* touch. And truly (methinks) it is *strange*, that men should so *eagerly* pursue *Honour*, and so *hotly* court her, as to *vindicate* her upon any man, who should but *touch* her, though never so *slightly*, with the *hazard* both of *body* and *soul*. Whilst in their *impious* and *inhumane Duels* they make themselves, if they survive their *Antagonists*, either liable to be *hanged* by the *Laws of men*, or to be *dann'd* by the *Laws of God*: or finally liable to *both*, if *God* shew not more mercy to *them*, than they did to their *Brethren*, whose *blood* they *spilt* in some *vain*, or perhaps *drunken* Brabble. But let them pass as *dangerous* men to be *conversed* withal, only 'twere good men would hearken to *Gonsalvo*, that famous Commander, who was wont to say, that a *Gentlemans honour* should be de telâ crassiore, of a *stronger warp* or *web*, than that every *slight thing* should catch in it, and be thought able to break it. Think besides the *bloody fact* being once committed, of those *terrors* which
will

will (if thou hast any *Grace* left in thee) dog thy *Conscience* with the *frightful Visions* of thy *murthered Friend*; and think moreover, how together with *him* thou hast *murdered* (unless thou canst procure a *pardon*) thy poor *Children*, and *undone* thy whole *Family*; and laid such a *blemish* upon thy *posterity* after thee, as peradventure shall never be *blotted out* again, the *stain* being laid so deep in blood.

LXXIV. Be not too *ventrous* in *exposing* thy self, like a *Knight Errand*, to *needness dangers*; 'tis an *unhappy Proverb*, *He that courts perils shall dye the Devils Martyr*. I have heard that in our *last Civil Wars*, a young *Cavaliero* being well mounted, started out to pickeer with another of the *Enemies side* and killed him, and returning in a *usin glorious* manner to his *Company*, *Prince Rupert*, who then commanded that *Party*, and was a *Spectator* of his *Bravery*, asked him this *Question*, Sir, pray resolve me, whether you are an elder or a younger Brother? who replying, that he was an elder Brother, the *Prince* told him, *That he had then that day shewed his younger Brother*

Brother fair play for it. And what got my Gallant by this, but instead of the applause he expected, the estimation of being Fool Hardy, rather than truly valiant. As I would not have thee kneel with the Camel to take up a burden, under which thou canst not rise again, so with the Elephant, I would have thee, like a stout man, to bear a Castle, if it be laid upon thy back. There is a time for the tolerancy of a mans crosses; and therefore neither like the wild Beast bred in a cold Climat, run from the fire, nor like a Moth, flitting about the Candle, run into it.

LXXV. Come not presumptuously into places where some are contagiously sick, lest thou come untimely to thy Grave: come not within the lists of destruction, he that would not fall into the pit, must not approach the brink. Likewise bestow cost, as long as thou mayst, to continue thy life, by upholding and repairing thy Cottage of clay. It is against the course of Nature, and a way to tempt the very God of Nature to destroy thee, wilfully to hinder thy health, or not to seek means to preserve it. God sendeth several

veral *Diseases*, and hath appointed several *Medicines* as *Remedies* to encounter them: therefore honour the *Physician*, and with King *Hezekiah*, lay a *plaister* upon the *Boil*, say not mans life hath a *period*, as the *Sea* hath its *bounds*, beyond which it cannot *pass*; and therefore think not like a *Turk*, that if thy *time* be not yet come, that though thou *thrust* thy *bead* into a *Cannon*, it cannot *kill* thee; for though *no man* can live *one minute* beyond the *set time* God hath appointed him to live, yet by *refusing* the *due means* to preserve thy self, or by thy *sins* and *debaucheries*, thou mayst *cut* thy *days* the *shorter*. God that *predestines* the *end*, doth as well *predestine* the *means* tending to the attainment thereof. This the *Psalmist* makes *evident*, when he tells us, *The wicked and blood-thirsty men shall not live out half their days*. And we may observe by our daily *experiences*, that men in *Feavers*, *Squinancies*, and *Pleurisies* are preserved many years *longer* by timely *Phlebotomy*, who without such *means* would unavoidably and immediately *perish*. To this purpose I have read a remarkable

Spanish

spanish Story, and it is this: There was in Toledo a debauched young Gentleman, scarce twenty years of age, who for Robbery and Murder was condemned to dye, and being hanged, on the day of Execution, upon a Gibbet, suddenly there grew out of his, a little before unflidged Chin, a long Beard, white as Snow, which when the Archbishop of the place, coming to the Gallows, observed; he gave the amazed people that stood by this conjecture of so strange an Accident, that God by this wonderful thing had shewn, that if the young Man had not cut himself off by his vitious and abominable courses, he might have lived to an extreme old age. Say not when thy Glass is run, do what thou wilt, thou canst stay no longer, and the Clock will strike when the Minutes be past, neither say, that that which must be shall be, and let death seek thee, yet it shall not find thee, till thy time be come, and therefore away with Physick, what shall means do? For then a Rope upon thee, try every Knife, eat Coloquintida thy belly full, frequent places, where the Air about thee doth infect, and where the breath of one body is poyson to another,

another, and by the like reason thou mayst excuse thy wickedness, and be desperately and dissolutely careless: But in matters of Hope, where the end is not known, use means with Asa, though thou relye not upon them; and though many times they avail not, yet take thou all the fairest ways, of all lawfull remedies, since Gods determinations are concealed from thee. And be not like those miserable minded men, who if they fall sick, had rather dye a thousand deaths than pay the Apothecaries Bills. Upon the Miser in the Epigram, the Quipp lay heavier than his Grave stone, in which it was engraven,

*Here lies Father Sparges,
Who dy'd to save Charges.*

Some others there be, who starve their bodies to make their purses fat, and put their bellies into their bags, as the Epicures put their money into their bellies, resembling a Dog in a Wheel, who roasts meat for others, but never a good bit for himself. Others warm themselves only with the sticks of a Crows Nest, and dare

not

not take so much as a *Faggot-stick* out of their *Stacks* and *Piles*, which they make to *out-live* all the *Woods* in the *Country* round about them : and *board* their *Corn*, rather to ~~feed~~ *Rats* and *Mice*, than *themselves* ; so that they will not *afford* their own selves such *necessaries* as may keep them in *good sort*, and whereby they may *preserve* their *lives*. Yet I would not have thee to be like those, who for every *Qualm* take a *Receipt*, and cannot make two *Meals*, unless *Galen* or *Hippocrates* stand by their *Trenchers* ; if thou dost so, thy *purse* will ever be without *money*, and thy *body* never without *diseases*.

LXXVI. I would have thee to follow thy *Study*, and those *Affairs* in which thou art *concerned* ; yet not to seek so *immoderately* the *Wealth* of thy *Brain* or *Purse*, as to lose the *Health* of thy *Body* ; neglect not thy *body* to accomplish thy *mind* : when thy *weakness* checks thee, and thy *body* controuls thee from *assiduous*, *hard*, and *immoderate study*, and from *great* cares and affairs of importance, affect not so much *knowledge* or *wealth*, as to *debar* thy self of those
 I things

things, whereby thy health may be regained or retained.

LXXVII. Further, I advise thee to *study Men* as well as *Books*; take heed of those that wink with one eye, and see with the other, it is a Proverb worth observation,

He that winks with one eye, and sees with t' other,

I will not trust him, though he were my Brother.

Likewise take heed of those, that have their *Beards* of two colours, or their *Head* of one colour, and their *Beard* of another, for they are *mark't*; and another Proverb bids us beware of those, *whom God hath marked*. A mans *disposition* is never better known than when he is *crossed*, as *Proteus* never changed shapes, till *Hercules* griped him; but what a man is inward, is best to be discovered by these three things,

by his { *Oculus,*
 { *Laculis,*
 { *Poculis,* } *Eyes,*
 { *Purse,*
 { *Cups.* }

To

To this we may add a fourth, and that is *Anger*; for this passion will lay him open, as the fire burning in the Chimney, discovers all the things that are in the Room: and besides these four things, the very *Lineaments, Colour, Complexion,* and *Habitude* of the *Body* may give us some light of the *Qualities* and *Dispositions* of *Men* and *Women*, as is signified by these *Rimes*, in which the small Poet speaking first of *Women*, gives us this account.

*Fair and foolish, little and loud,
Long and lazie, black and proud,
Fat and merry, lean and sad,
Pale and peevish, red and bad.*

Then for *Men* he gives us this Account following.

*To a red man read thy read,
To a brown man break thy bread,
At a pale man draw thy Knife,
From a black man keep thy Wife.*

LXXVIII. If thou takest *Tobacco*, which it matters not, whether thou dost

or no, yet if thou takest it *moderately* and *Physically*, it may as lawfully be *taken* as well as other *things*, which God hath afforded us, for our *delight* as well as our *necessity*: but to take it *vainly* as *too many* do, who are never well any longer than the Pipe, like a *Turkey-Cocks snout*, hangs *dangling* under their *Noses*, or to take it meerly to *pass away* thy *pretious time*, or as a *salt bit* to draw *down* thy *Liquor*, or as an *help* to *discourse*, is both *ridiculous* and *blame-worthy*: but besides, this *Indian Weed* immoderately *taken*, is very *prejudicial* to the *bodies health*, it dries up the *Lungs*, it *putrifies* the *Breath*, and being of a *Narcotick* quality, it *stupifies* the *Brain*, and *combines* with the *Bottle*, to make a *man a very Sot*: which mischiefs and inconveniencies, are altogether summed up in these *Rimes*, by another small *Poet*.

Tobacco that outlandish Weed,
It dries the brain, and spoils the seed,
It dulls the spirit, it dims the sight,
It robs a Woman of her right. LXXIX.

LXXIX. *Hate ingratitude above all things, for nothing is more hateful to God and Man: no Billings-gate Scold can fix a worse name upon thee, than to call thee an ungrateful person: it is worthy of remark, that unthankfulness and unholiness in sacred Writ, like an Harl of Hellish Hownds, are coupled together: never therefore forget to be thankful to any one from whom thou hast received a courtesie or benefit; in this thou wilt shew both grace and wit, for thankfulness for the present benefits received, makes way for future ones. In the whole course of Nature, man may read a Lecture of gratitude; Rivers return their floods into the Ocean, from whence they derived their streams; the Clouds of Heaven repay the exhalations and vapours, which the earth sent up to them, with fruitful Flowers; thy Flocks and thy Kine recompence the Pasture and Fodder thou affordest them, with their Fleeces and their Milk; and thy Bees, for thy kindness in hiving them in thy Garden requite thy love, with their Wax and Honey: and as I would not have thee be ungrateful thy self, so I advise thee to guard*

thy self against such as are so; for these like the savage *Beary* will be apt to bite the Water that quenches their thirst. Save a Thief from the Gallows and he will cut thy throat; indeed there are not a few such Villains to be found in the world, who are apt to return evil for good, and are not ashamed to degenerate into such Monsters (Monsters did I call them? I might rather have termed them Devils, who labour to damn them the deepest, that serve them the most) as to hurt or betray those, to whom they are by Nature, by Blood, and by Kindnesses most engaged and obliged. When King Richard the Third pursued the Duke of Buckingham, to put him to death (for usurping Tyrants use to cut down the stairs by which they climb up to their height) the Duke in his extremity did flye to one Bannister his Servant, upon whom he had bestowed great Means to enrich him. Bannister very carefully conveyed him into a Coppice, adjoining to his Mansion House, and there preserved him, but within a while there is a Proclamation made, that whosoever could reveal where

where the Duke was, if he were a Bond-
 slave, he should be enfranchised, and
 made free; if a Freeman, he should
 have a General Pardon, and be reward-
 ed with a thousand Pounds, hereupon
 Bannister either for fear of danger, if he
 did conceal him, or hope of gain, if he
 did reveal him, bewrayed where his Mas-
 ter was, whereupon he was apprehend-
 ed and carried to Shrewsbury where
 King Richard then lay, and there with-
 out Arraignment or any legal proceeding,
 he was in the Market place beheaded:
 Whether Bannister received the pro-
 claimed Reward, or no, is uncertain;
 King Richard (loving the Treason but
 hating the Traytor) said (as it is reported)
 that he that would be false to so good a Ma-
 ster, would never be true to any, but cer-
 tain it is, he received the Reward of a
 Villain, from Divine Justice; for himself
 was after hanged for murther, his eldest
 Daughter was deflowered by one of his
 Carters, or (as some say) stricken with
 a foul Leprosie, his eldest Son in a despe-
 rate Lunacy destroyed himself, and was
 found to have done so, by the Coroners
 inquest, and his younger Son was drowned

in a shallow Puddle.

LXXX. Be faithful to thy Prince and Country; and hate Rebellion and Treason as thou wouldst the Devil himself, for he was the first Rebel and Traytor that ever was: it is but just that his heart should be pulled out of his breast alive, who bears a false one to his Prince. Neither do thou grumble or repine at the Taxes and Impositions which are laid upon thee; for this is all thou payest to thy Sovereign, who, by his good Government and just Laws secures thy Peace and Safety, thy Life and Liberty, thy Estate and Religion. Observe it well, that in all Ages the sin of Rebellion hath constantly been attended with one swinging vengeance or other. Take one remarkable instance of this, in Corah, Dathan, and Abiram, for whom the Earth it self turned Sexton, and made their Graves. And as I would have thee according to Christs injunction, Give unto Caesar the things which are Caesars, so would I have thee, Give unto God the things which are Gods.

LXXXI. Wherefore be just in the payment of thy Tithes, for he that Robs the Priest, Robs God himself also. And
it

it will in the end rather *impoverish* than *increase* thine *Estate*: the *Rabbins* have a Proverb, and 'tis a true one, *Pay thy Tithes and be rich*: The *Eagle* which *snatched* the flesh from the *Altar*, to carry it to his *young ones*, burnt them and his *Nest* with a burning *Coal* which stuck to it, had a *due Reward* of his *Sacrilege*: above all things, meddle not with the *Lands* of the *Church*, for that will bring a *curse* upon those *lands* which I shall leave thee; to be sure (according to *Sir Henry Spelman's* observation) the *third Heir* seldom or never enjoys the *sacriledge* of his *Predecessors*.

LXXXII. Take heed by all means that thou *break* not the *Peace* of the *Church*; for *Schism* is but the *Handmaid* of *Rebellion*: The better therefore to *preserve* that, keep thy *private Opinions* in matters of *Religion* to thy self, if they be *contrary* to the *established discipline* of the *Church*. It is better thou didst never wear a *shirt* upon thy back, than thou shouldst *quarrel* at another's *decent wearing* of a *surplice*; this is but *tithing* of *Mint* and *Cummin*, and *neglecting* the *weighty matters* of *Gods Laws*:
'Tis

'Tis a bad matter to *break* the Kings *Peace*, but 'tis a *worse* to break the *Peace* of *God*.

LXXXIII. My Son, since *I* by mine own *industry*, and *God* by his *Providence*, has provided for thee a fair *Estate*, forget not to be *charitable* to the *poor*, it is a *goodlier* sight to see the *Poor* standing at a *rich mans Gate* than the *Porter*: and therefore as thou takest care to feed thy *Hounds* without doors, and to cloath thy *naked Walls* within with *Tapestry* and *Cloth* of *Arras*, so much more would I have thee to be careful, to *fill* the *bellies* of the *hungry*, and clothe the *backs* of the *naked*, that they perish not with hunger and cold: for as *thou* takest *notice* of thy *comings* in, so *God* assuredly takes *notice* of thy *layings* out; to whom thou must one day give a *severe Account*, for every *idle Penny*, that thou hast *spent* as well as for every *idle Word* that thou hast *spoken*.

LXXXIV. I have heard a story of a Gentleman and his Son, and the passages in it are very well worth thy observation; and that thou mayest the better remember it, I will cut it as short

as

as the *things* will bear: This Gentleman had one only Son, whom he called to him and told him, that he was going out of the world, and therefore desired him to remember these *three Precepts*.

First, To take a good proffer when it was offered.

Secondly, Not to tarry at a Friends house too long.

Thirdly, Not to go too far for his Wife.

The young Gentleman promised him, that he would carefully observe them; but shortly after, there came a Gentleman to his House, who saw in his *stable* a very good *Horse*, unto whom he had a very great liking, and for which he proffered 80 *l.* but he refused it, and would not part with him under an 100 *l.* that night his *Horse* was taken in the *stagers* and dyed; then he remembered his Fathers first *Admonition*; wherefore he calls one of his Servants and commands him to skin his *Horse*, and take the skin and hang up in his *barn*: which accordingly was done. After this he rides abroad to visit a friend, who made him very welcome, but he stayed there so long, that his

his friend was *weary* of him, and caused to be brought to Table nothing but *brown* bread, whereupon seeing nothing but *white* bread before, he bethought himself that he had not observed his Fathers *second Precept* ; wherefore coming away , he *begged* one of the *brown* Loaves, telling them, that he liked the *bread* so well , that his *Butler* should make the *like* for him : so they gave him a *Loaf* , which when he came home, he bid his Man to *hang* in a *Rope* by the *Horse* skin. After this he be-thinks himself of *taking* a *Wife* , wished he was to a Gentlemans Daughter, which lived an *hundred miles* or *more* from him ; thither he goes, and *woos* the *young Lady* , and all things were agreed upon for the *conclusion* of the *Match* : but being upon some *urgent* occasion sent for *home* , he acquainted the old Gentleman after Supper with it, telling him, that his *return* should be *short*, and therefore craved that he might take his *leave* of his *Mistress* over night ; but the *old Gentleman* would by no means suffer him , but told him that he was a *better Husband*, and his *Mistress* a *better Hus-*
wife

wife than so ; and that they would be
 up *time enough* in the *morning* to take
 their *leave* of him ; but the young *Gentle-*
man being up *very betimes*, and ha-
 ving ordered his *Horses* to be made rea-
 dy, and bethinking himself, that it would
 not be *handsom* to ride away without
 taking *leave* of his *Mistress*, he went to
 her *Chamber-door*, and knock't very
softly, but no body answering, and find-
 ing the *Key* in the *outside* of the *Door*, he
 unlock't it, peeped in towards the *Bed*,
 where he espyed *two* in the *Bed*, and
 who should they be but the old *Gentle-*
mans Clerk and his *Mistress* asleep ?
 Wherefore stepping into the *Chamber*,
 he took away the young *Mans Breeches*,
 which lay upon a *Trunk*, and put them
 into his *Mans Port-mantle* ; which after
 he came home, he caused to be hung by
 the *Horse-skin* and the *Loaf*, and never
 went more to *visit* his *Mistress*. At this
 the old *Gentleman* marvelled greatly,
 and therefore he would ride to see what
 the matter was, and especially to see his
Son-in-law's Estate. And being come
 to the young *Gentlemans house*, he was
 very richly entertained ; but being wea-

ry with his long and tedious Journey, the young Gentleman brought the old to his Chamber, and there left him to take his repose. The next morning the old Gentleman was up very early, and walked abroad to see what a good Husband his son-in-law was, and saw all things very great and handsom. As he was walking about, one of the Servants went and told his Master, that the old Gentleman was risen and walkt abroad; he hearing it, presently arose, and met him, and then carried him into his stable to see his Horses, from thence he conducted him into his Barn, where the old Gentleman looking up, espied the Horse-shin, the Dole, and the pair of Breeches, of which he desired to know the meaning: Oh Sir, replied the other, those hang there to put me in mind of the three Cautions my dying Father gave me, and so he told him the same I have before mentioned. I understand well enough, said the old Gentleman, what the Horse-shin and Dole means; but do not, what the Breeches signifie, Why, Sir, said he, they signifie, that I had forgot that Caution my Father gave me,

me, *Not to go too far for a Wife.* Now those *Breeches* are your *Clerks*, whom I found, when I was at your house, in *Bed* with your *Daughter*, and therefore she is a *fitter* Wife for him, than she is for me: and thereupon he related the whole story, which when the old Gentleman, to his great grief had heard, he *discontentedly* departed, with a *Flea* in his *Ear*, and the *young Gentleman* stayed at home with more *Wit* in his *Pate*.

LXXXV. Go not, or send (if thou hast *lost* any thing, or art not in *health*) to *Cunning-men*, *Sorcerers*, *South-sayers*, *Conjurers*, or *Witches*, for the *helping* thee to what thou hast *lost*, or for the *recovering* of thy *health*; for if thou once goest to *them*, thou shalt *always* have need of them: besides, thou makest thy self a *servant* to the *Devil*. A Neighbour of mine, whom I shall not name, for the respect I bear him, having lost some of his Goods, went to a *Cunning-man* or *Conjurer*, for the *helping* him to what he had lost, who asking him whether he did *believe*, that he could *help* it to him; for (says he) it is a *Principle* amongst us, that the *firm belief* of the

the party that addressees himself to us, that we can help him, is of as much force, for the accomplishment of his desires, as all our *Schemes*, *Figures*, *Characters*, and *Conjurations*. My Neighbour hearing this, told him that he now came to him with that *firm belief*: whereupon the *Cunning-man* (for so he was *styled* and *accounted* to be) asked him what *Goods* they were which he had *lost*, he told him, one of his *best Horses*, having thus answered, the *Cunning-man* withdrew himself into an inner Room; but my Neighbour being very desirous to see what he *did*, or to hear what he *said*, went very *softly* to the *door*, where attentively listening, he heard him say to the Devil, *Thy Servant in the next Room hath lost one of his best Horses, which thou must help him to again*; which as soon as my Neighbour heard, he answered, *That he would not have his Goods upon such terms, but said, rather than he would be the Devils Servant, he would lose his Horse and Saddle too*, and so away he came, leaving the *Conjurer* and the Devil at a *Parley*.

LXXXVI. If thou walkest in the
paths

paths of *Policy*, thou must be careful how to be *reserved*, not like the *snail*, leave a *Trace* where thou hast gone, for that may betray thee; he that *lyes* at too open a *Ward*, may soon be *hit*. But thy way must be like that of an *Arrow* or *Bullets* through the *Air*, quick for *Dispatch*, and safe for *Secrecy*: or rather, thou must be like the *River Arar*, which flows into *Rhodanus* with such an *incredible* *swiftness*, that it is not to be *discerned* which way it *ebbs* or *flows*. He that taught us to be as *innocent* as *Doves*, taught us also to be as *wise* as *Serpents*. The *changes* and *chances* of a mans life, are as *Casts* at *Dice*, good and bad; a good one may be *marred* with *oversight*, and a bad one may be *mended* by good play. *Fortune* is like the *Market*, where many times, if you can stay a little, the price will *fall*: And again it is like *Sybilla's Offer*, which at first offereth the *Commodity* at full, then consumeth part and part, and still holdeth up the price. For *Occasion* turneth a *bald Noddle*, after she hath presented her *Locks* in *Front*, and no hold taken: or at least turneth the *Handle* of the *Bottle*, first to be re-

K

ceived,

ceived, and after the *Belly* which is hard to *clasp*. There is certainly no greater *wisdom* than to *time*, and consider the *beginnings* and *onsets* of things. *Dangers* are no more *light*, if they once seem so; and more dangers have *deceived* men, than *forced* them. Nay it were better to *meet* some dangers half way, though they come nothing near, than to *keep* too long a *Watch* upon their *Approaches*: For if a man watch too long, it is *ten to one* but he will fall *asleep*. On the other side, to be deceived with too long *shadows* (as some have been, when the *Moon* was *low*, and *shone* on their *Enemies back*) and so to *shoot* off before the time; or to *reach* dangers to come on, by over *early buckling* towards them, is another *Extreme*. The *ripeness* or *unripeness* of the *occasion* (as we said) must ever be well weighed; and generally it is good to commit the *beginnings* of all great *Actions* to *Argus* with his *hundred Eyes*; and the *ends* to *Briareus* with his *hundred Hands*: first to *watch*, and then to *speed*. For the *Helmet* of *Plato*, which maketh the *Politick* man go *invisible* is, *secrecy* in the *Counsel*, and *celerity* in

in the *Execution*. For when *things* are once come to the *Execution*, there is no *Secrecy* comparable to *Celerity*. Yet measure not *Dispatch* by the *Time*, but by the *Advancement* of the *Business*. For as in *Races*, it is not the *large stride* or *high lift* that makes the *Speed*: So in *Business*, the *keeping close* to the *matter*, and not *taking* of it too much at once, *procureth dispatch*: And many *times*, and in many *things* it is *better* to make more use of the *Ballast* than of the *sail*: And as we say in the *Schools*, that it is easier to *oppose* than *answer*; so 'tis easier to *prevent* dangers than to *tarry* for them; and better to have a good *Buckler* to keep off the *blow*, than a good *Plaster* to heal the *wound*. But be sure thou dost not, like *Machiavel*, in all thy *Politics* leave out the *Grace of God*, or the *Principles of Honesty and Justice*. In all thy *Actions* be *wise* rather than *crafty*, and piece the *Fox skin* with that of the *Lamb*. For as our *Saviour* doth advise us to be as *wise as Serpents*, so doth he also advise us to be as *innocent as Doves*. Imitate those *skilful* and *honest Physicians*, who mix all their *Deleterious Prescriptions*

scriptions with *due* Correctives. Climb to *Preferment* rather by thy *Vertues* and *Merits* than by thy *Politicks*, if thou wouldst avoid the *censure* and *fatal end* of *Boniface* the Eighth, of whom it was said, that he entred into the *Popedom* like a *Fox*, lived like a *Lyon*, and dyed like a *Dog*. And as I would have all thine *Actions* and *Designs* mixt with *Honesty* and *Simplicity*, so I would those *Counsellors*, which thou *imparts* to others, to be no way *pernicious*, either to the *Life*, *Estate*, or *Honour* of any man, *Wicked Counsellors* are but the *Devils Agents*, and they that hearken to them, and take up their *ungodly Propositions*, are like those *Sponges* that suck up *Aqua Fortis*, which will afterwards consume and confound them. Never make *God* or *Religion* thy *Stalking-Horse*, to gain those *designs* at which thou dost level thine eye. (My Son) whether thou considerest the *fool ways* or *fatal ends* of such *Achitophels*, thou shalt find in the conclusion, that *Honesty is the best Policy*.

LXXXVII. Beware of those that *pretend* to *Religion* and *Godliness*, but have

enough

it

it

it not in them, who *Canonize* themselves and call themselves the *Saints*, but will not call those, whom we know to be *glorious Saints* in *Heaven* by that *style*; which though they *refuse* to do for *Honours*, yet so should they do if it were but for *distinctions* sake, to difference them from other men. And here I cannot but tell thee a *pretty story*. A *Presbyterian* Parson sent his Man upon *Sunday* morning (his old ones being done) for a pair of *new Shoos* to his *Shoomaker*, whose *Christian Name* was *Paul*, but his *Servant* stayed till he was in the midst of his *Sermon*, in which just as his Man step't into the *Church*, his *Master* with a *loud voice* said, but what saith *Paul*, who replied as *loud* (thinking that his Master had spoken to him about his Shoos) *Marry, Sir, he saith that you shall have no new Shoos, till you have paid for the old ones.* Now had he said, but what saith *Saint Paul*, he had prevented so *gross* and *ridiculous* a *mistake*. These are the men, that seem to *gape* so *wide* after *Holiness*, as if they would take it *all* into *themselves*, whereby they resemble the *Fishes* of the *Sea*, which by their *wide* mouths

mouths seem to suck in the whole Ocean, whereas, if a man cuts them up, he shall not find so much as one drop of water within them. For if thou note their *Pride*, *Vain-glory*, and *Hypocrisie*, their *rash Judgments* and *uncharitable Censures* of all other men, their *Covetousness*, *holy Cheats*, and *false Dealings* with those with whom they *commerce*, their *Contumacies* and *Rebellions* against the King and his *Laws*, together with their *Unmercifulness* and *Tyranny* over those over whom they have gotten the *Power* and *Dominion*, as signally appeared by their *Plundring*, *Sequestering*, *Articling* against their *Pastors*, and *thrusting themselves* into their *Livings*, and by their *Decimating*, *Plundring*, *Sequestering*, *Shipping*, *Imprisoning*, and *Murthering* their *Brethren*, yea and their *sovereign Himself* also, and what is worse than all these, their to this very day not repenting themselves of all these *Villanies*, as is plainly manifest by their *proneness* and *inclinations* to relapse into the same, if they had the power so to do upon every *Overture*, thou shalt find them only to be *Olivers*, *Saints*, and not *Gods*. These men make

use

use of piety more to deceive men than to please God. They use Religion as some men do *Glass-eyes*, meerly to *honest*, the ill-favouredness of their faces, not that they may see, or be the more *inlightned* by them. They have learned that *Principle* of *Machiavel*, That a man seek not to attain *Vertue* it self, but the appearance of it only, because the credit of it is a help, but the use of it is a cumber. They speak as if their *Tongues* were *tipt* with Religion, but their *Deeds* are from it. They are as *Lillies*, fair in *shew*, but foul in *scent*. They speak so fairly, and deal so foully, that a man would not believe they were made all of a piece; but when the *wind sings* and *whistles* in the leaves, look after for a *storm*. Take heed of these *Devils* wrapt up in a *Samuels Mantle*, trust them not when they speak, as though nothing but *Gospel* could drop from their lips, for in their hearts they *mumble* over the *Devils Paternoster*.

LXXXVIII. 'Tis no *impolitick* matter, when thou payest off thy *Bills* to thy *Mercer*, *Taylor*, or any other *Tradesman* with whom thou dealest, not to

bro

K 4

trust

trust the *crossing* of their *Books*, without
 a *Receipt* under their hands, so thou shalt
 be sure never to pay for the *same* things
 twice: And so also, when thou receivest
 any *Letters* of importance, be sure to put
 them upon the *File*, for thou knowest
 not of what importance they may be to
 thee for the *time to come*; especially
 those that are sealed with a *Coat of Arms*.
 I knew an *ancient Knight*, whom *Age* and
Experience had made a very prudent and
politick Person, who when he received
 from any *Gentleman* or *Person of Quality*
 a *Letter* so sealed, would be very care-
 ful in the opening of it, to preserve the
Seal intire; and he gave this Reason,
 why he was so careful in this seemingly
slight matter, because if any thing writ-
 ten in such *Letters*, might hereafter be
denied, or called in *Question*, he might
 shew how the business stood, under the
Hands and *Seals* of the Parties. But if
 thou receivest *Letters* that may import
secrecy or any danger to thy self or
Friend, remember that as soon as ever
 thou hast read them to thy self, that
 thou commit them to *Vulcan*; remem-
 bring that as *Bellerophon* came to a fatal
 end

end, by those *Letters* which he himself carried and delivered, so many have done the like, by those *Letters* they have received and kept by them: as by instances may be made appear, almost in all *Histories*.

LXXXIX. Shun *Neutrality*; *Alphon-
sus* observed, that the *Senenses*, *Neuters*
in the *Italian Wars*, became at length a
Prey to both sides, comparing them to such
as dwell in the middle story of an House,
annoyed by *smoke* from beneath, and
dust from above.

XC. When thou art weary of thy
study, or any other employment, take
some honest recreation, use *Hunting* or
Hawking, either start the *Hare*, or dis-
lodge the *Buck*, or unkennel the *Fox*, or
rowse the *Hart*, or unpearch the *Pheasant*;
recreations which are honest, are as ne-
cessary for the *mind*, which is employed
in great Affairs and cares of importance,
as meat is for the body, which is exhaust-
ed with daily labour: But follow not
thy sport with chafing, for it is a most im-
proper thing to see men follow their Pa-
stimes with fretting and pelting, for thus,
like a leaking Ship, they suffer the water
to

to *sink* them which should *bear* them up. I mean, they let that which should be their *recreation* and *delight*, be their *vexation* and *disquiet*. There are as well *generous* delights as *ingenious* studies, and the one must lend some *sweetness* to the other; divers while they have been so *precise*, that they thought they might not *delight* in any *sport*, at last come to be so *crest-fallen*, as that they take no *delight* in any thing: Nature made them *sociable* because she made them *men*, but they have *sullenly* strayed from the *Drove*, and abandoning all *Mirth* and *Jollity*, carry always *cloudy* foreheads, which is no way *commendable*, no not in an *Horse*: Doubtless *God* loves a *cheerful man*, as well as a *cheerful Giver*: and such assuredly *deceive* themselves, who think that they shall never *look*, like *blessed Angels* in *Heaven*, who *look* not like *tormented Devils* here on *Earth*; or that they shall never *sing* there, unless after a most *disconsolate* and *discontented* manner, they *whine* and *Pule* here, and speak as *small* as an *Hair*: *Religion* consists not in *drawling Tones*, or *making of Faces*, for a man may

may perform his duty more acceptably to God; without, than with *disfiguring* his countenance; otherwise our *Saviour* himself would not have said *be not of a sad* (or as another Translation reads the word *ουβελωδς*) *be not of a fower countenance*: do thou therefore use *lawful recreations*, and keep up an *honest merry* heart.

XCI. But above all Recreations I commend unto thee these two, good *Horsemanship* and *skill* at thy *Weapon*; the one highly becomes a *Gentleman*, and will make him *serviceable* to his *Prince* and *Country*, if any *occasion* be; the other will teach him how to *guard* and *defend himself*: nevertheless I would not have thee suffer thy *skill* in that which I last mentioned, to make thee *quarrelsome*, or the more *confident* in thine own *strength*; but rather use thy *Rapier* as a *defensive* than an *offensive* *Weapon*, and as a *Shield* rather to *ward the blow* than give one.

XCII. Be not addicted to *superstitious* vanities; some will look *pale* presently like *death*; if the *Saltfeller* fall towards their *Trenchers*; others will take it for
an

an *omen* that they shall be *crossed* in those negotiations they go about, if a *Hare* chance to *cross* them in their way, when the *cross* lies *only* in *this*, that they could not *catch* her; others, if they do but *stumble* at the *Threshold*, will not take their *Journey* that *same* day, but defer it to *another* time; others will by no means *pare* their *Nails* on *Friday*, because they say it is a *cross* day; many of these make *Erra Pater* their *old Testament*, and the *Shepherds Kalendar* their *New*; and take all that they say, to be as *true* as *Gods Oracles*; others if they but hear a *Crow croke* from the *Roof* of their *Neighbours house*, they presently set their house in *order*, saying they shall *dye* and not *live*; and were I disposed to *recount* all the *Roman superstitions* of this kind, as their *Dies fasti*, & *nefasti*, their *unfortunate* and *fortunate* days, their *inspections* into the *Entrails* of *Beasts*, and their *Augurations* and *Sooth-sayings*, upon the *flight* of *Birds* and the *noises* they make: I might reckon up a *thousand* such like vanities as these.

Others there are who put their confidence in *Astrologers*, and therefore
when

when they *fall sick*, the *Stars* are their *Counsellors*, they take their *Almanack*, if they find it an *evil* day when their sickness *began*, their soul is poured out upon them, they fear that they shall not only be *weakned* and sore *broken*, but that their health passing away as a cloud, they shall go the way of all the earth, that the *grave* shall be their house, and making their Bed in the dark, the *worms* shall feel their sweetness, and therefore making their *wills*, they take their leave of all the world; but if it be a *good* day, they doubt not, but all sickness shall be taken away from them, that health shall be unto their *Navel*, and marrow to their *Bones*, that their flesh shall be as *fresh* as a *Childs*, and return as in the days of their youth. In the year of our Lord 1524. one *Bolton* Prior of *St. Bartholomews* listening to the *Prognosticators*, who then *generally* foretold, that upon the *watry Trigon*, which should happen in the Month of *February* that year, many *thousands* should perish by a *Deluge*, caused an house to be builded upon *Harrow on the Hill*, whither he carried for himself and Family, provision for

two months; so great a fear of an *Inundation* posselt him, and so great *credence* gave he to the *Almanack Makers Predictions*, yet was there not a fairer Season many years before.

Others there be who are very foolishly *superstitious* in reference to their *Dreams*; such a one was that *Knight* in the Reign of *King Henry the First*, who dreaming that one was about to strangle him with his own Hair, as soon as he was awake caused it all to be cut off, though he delighted much in it: to whom we may join those, who if they but dream forsooth of Eggs or *Eees*, they presently conclude they shall hear of anger the next day; or if they dream of Flowers or a Garden they shall hear of a Funerall: now the reason of this vain *superstition*, is grounded upon this, because they take an exact notice when they hit, but not when they miss. I am not ignorant that *Artimedorus* in his *Oneirocriticks* gives us a large account of the signification of those dreams, which possess our Brains in the night, but for mine own part I hold them to be of no signification at all, unless they come by di-

QW1

vine

vine immission: of which kind (not to speak of those which we meet with in *Holy Writ*) I take *these two*, which I shall now relate to be; the *first* of which *signifies*, that *God* comprehends in himself all wisdom, and that all *men* in the World, are *Fools*: and the *second* that divine *Justice* will not suffer *Murther* to go *undiscovered*.

1. A Noble man of *Rome* dreamt that he was sitting in the Shop of an *Apothecary*, into which a great *Rabble* suddenly rush'd, and catching up all the *Glasses* and *Bottles* that they found filled with *Syrups* and *distilled waters*, they drunk up every one of them, except *only* one great *Bottle*, out of which they suck'd not up so much as *one drop*: after them he seem'd to see a person of a very *majestical* and *venerable* aspect, who came likewise into the same Shop, and as soon as he espied that *Bottle*, which all the rest had *refused*, he set it to his mouth, and drank up *every* drop of that *Liquor* with which it was *filled*; and having done so, he likewise departed, at whose *Person* and *Action* the Nobleman admiring, asked the *Apothecary* who

who that *reverend man* was, to whom he replied, *Oh, Sir, that person you saw was God, and the Water in the great Bottle which he drank up, and which all the other Rount refused, was Wisdom.* Upon which the Noble-man awaked, *highly pleased with his most excellent dream.*

2. The other is this, two Fellow Travellers riding together, came by night, to a certain Town, where they parted, the one to his *Friends House*, the other to a common *Inn*, he that lodged at his *Friends House*, dreamt that he saw his Companion that lodged at the *Inn* stand at his *Bed-side*, and desired him that he would arise and make haste to help him, or he should be *murthered* by his *Host*, but being very *drowsie* and *weary* with his *Journey* he arose not; wherefore in a short time after his Companion again appeared, and requested him more earnestly to *arise* and *succour* him; but he making no account of all this slept again; but he left him not so, but appeared unto him the *Third* time, all *bloody*, telling him that it was now too *late* to implore his *aid*, but yet he requested him to *avenge* his *Blood* upon the *Murtherer*
his

his *Host*; who (as he told him) had *kill-
ed* and *buried* him in his *Dung-Mixon*;
where he should find his *Corps*: at which
the other *started* out of his *sleep*, and a-
rose, and taking the *Officers* with him,
secured mine *Host*, and upon further
search found the *Body* of his *Fellow
Traveller*, with his *Throat cut*: and so
by this means *God disclosed* the *Murder*;
and those that had an hand in it were
brought to *condign punishment*.

My Son, if such foolish *Conceits* and
Phantasies as those which I have be-
fore mentioned, call at thy *Door*, use
them as *vagrant Passengers*, with *slight
respect*, let them not take up any *lodg-
ing* within thee. But though I would
not have thee *superstitious*, yet I would
have thee *devout*.

XCIII. Wherefore forget not to begin
and end with *God*, by thy *morning* and
evening Devotions; so will every thing
thou settest thine hand about *sadge* and
prosper the better, yea the *quicker* shall
be thy *dispatch*; for as the *Dutch Pro-
verb* hath it, *Stealing never makes a man
rich, Alms never make a man poor, and*
L Prayer

Prayer never hinders a mans business. Before thou dost compose thy self to take thy rest, make up thine accounts between God and thine own soul; and consider what the day past thou hast thought, done, or spoken amiss; Short reckonings (we say) make long friends. And where thou hast found that thou hast failed in thy duty, resolve to amend the next day following: but be sure thou make good thy resolutions, that thou resemble not St. George on the Sign Post, always seeming to strike at, but never wounding the Dragon: or that of the Archer, always aiming at, but never hitting the mark: good intentions are but Buds, but God requires we should bring forth Fruit meet for Repentance. But above all close not thine eyes, without begging pardon for what is past; remembering that sleep is too much like Death, to be trusted without a mans Prayers.

XCIV. Keep thy self to the true Principles of *Piety, Virtue, and Honour*; for this will bring thee to a better Inheritance than I shall leave thee: especially

I would have thee well grounded and settled in Religion; the best profession of which I have ever esteemed that of the Church of England, in which thou hast been educated, yet I would have thine own judgment and reason now seal to that sacred Bond which Education hath Written, that it may be judiciously thine own Religion which thou dost profess, and not other mens Custom or Tradition.

XCV. My Son, as for Travelling it is very good, if it be used well; Homer highly exalts the wisdom and experience of Ulysses, which he gained in his twenty years Travels; for as he tells us

*Multorum mores Hominum conspexit,
& Urbes.*

He observed the Citys and the Manners of the People whithersoever he travelled; and from thence drew such useful Theories, as made him a most accomplished person. Indeed he that Travels with Wit in his head as well as money in his Purse, makes the whole World his

Library, and all men therein his *Books*: but fill not up thy *Table-Book* with *trivial* *slight* *Observations*, for that will call thy *judgment* and *discretion* in question; as it did *Tom. Coryats* of *Odcomb*, who gives us an account where he *made water* when he was in *Italy*, what the *mending* of his *Stockings* cost him there, and how he hardly escaped the losing of his *Testicles*, with a *thousand* of as *mean* occurrences, as these. Let thine observations in thy *Travels* be *weighty* and *material*; observe the *humours* and *conditions* of those *Nations* amongst whom thou shalt come; their *Customs*, *Ceremonies* and *Religion*, that seeing their *Idolatry*, thou mayest the more firmly stick to thine *own Religion*, which thou dost *profess*. Next take notice of their *Churches* and *Oratories*, and whatsoever is *notable* in them, their *Government*, *Laws*, *Judicatures*, and *Proceedings*, against *Malefactors* with their *dealings* in matters of *Traffick* and *Commerce*, their *Castles*, *Magazines*, and *Discipline* in *War*, their *Ships*, the *commodiousness* of their *Havens*, their *Rivers*, *Fish*, *Birds*, *Beasts*,
and

and *Mines* of all sorts, their *Buildings*,
Structures, and all those *curious Arts*,
 which seem to be *peculiar* to the *genius*
 of the *People*, and every thing that *justly*
claims a mans *wonder* and *admiration*:
 for by these thou shalt the better acquaint
 thy self with the *wonderful* operation of
 the *handy-works* of *God*, and shalt the
 clearer see his *infinite wisdom* in his *Go-*
vernment of this *inferiour World*. Fi-
 nally *note* the *Virtues* of the *people* and
imitate them; their *Vices* and *Vanities*
 likewise, but to *avoid* and *abhor* them.
 There are many *young Sparks* that tra-
 vel abroad, who leave the *English Gentleman*
 they carried out with them, and
 bring home again nothing, unless it be
 a *formal Spaniard*, a *drunken Dutchman*,
 or an airy *Frenchman*: nay it is well if
 they bring not home a *Turk* instead of a
Christian; instead of returning like *So-*
lomons Ships fraught with *Gold*, they
 return furnish't only with *Apes* and *Pea-*
cocks; my meaning is, they return learn-
 ed only in the *pride* and *vanity* of those
Foreigners, amongst whom they con-
 versed with in their *Travels*; instead of

taking a *due* cognizance of *those* things which are of such *worth* and *remark* as might *enrich* their *judgments* and *understandings*. Doubtless it cannot be worth a mans *cost*, *pains*, and *perils* to go so far (as some do) only to learn a *new Mode* or a *new Oath*, a *politick shrug*, or a *mimical cringe*, or a little *Gibberish* pronounced with an *ugly Face*: If this be *all* it were better for my young *Gal-
lant* to be *chained* at home in the *chim-
ney corner*, like a *Monkey*, than to re-
turn such an *Ape*.

Wherefore, if thou intendest to tra-
vel, and to avoid these *Rocks* upon
which others have *dash't* themselves to
pieces, take along with thee a *grave* and
wise Companion or Tutor, who by his
own former *Travels* hath acquainted
himself with the things forementioned:
for *Travels* by *Land* are like *Voyages* by
Sea, *unsafe* without a *skilful Pilot*. And
furthermore take along with thee, these
few advices and *necessary cautions*, which
I shall give thee.

First be *grave*, *sober*, and *reserved*;
Momus found great *fault*, that the great
Creator

Creator had not made men with *Windows* in their *Breasts*, that men might have seen into their *insides*; and a bold *Atheist* he was, that thus durst impeach the *wisdom* of *God*: but sure I am, 'tis a very grand folly for any man to make as it were such a *Window* in his own *Breast*, especially when he *Travels* into *foreign* Countries; the way to put by those *mischiefs* which may befall thee in thy *Travels*, is to *lye* at a close guard; and not be like *Cristal*, for every one to see through thee.

If thou travellest into *Italy*, munite thy self there from three things most especially,

The { *Men.*
Women.
Inquisition. }

For the *Men* there are very *jealous* and *vindicative*; the *Women* *unchast* and *allective*, and very much affected with the *English* above all men; and the *Inquisition* is like *Hell*, from whence there is no *Redemption*: to avoid which in all those Countries where that is set up, take

heed of raising *disputes* concerning *matters of Religion*; for this will make thee guilty of as *rash* a madness, and as *huge* an imprudence, as that of the *Quaker*, who resolved to go from *London* to *Rome* to *confute* and *convert* the *Pope*. If thou *thinkest* him to be *Antichrist*, let no man however *hear* thee *call* him so in his *own Territories* and *Dominions*: Learn more wit of that *Collier*, who *durst* not bid a *Fig* for my *Lord Mayor*, till he had got beyond *Temple-Bar*, which is *out* of the *Limits* of his *jurisdiction*. One of our *Countrymen* intending in his *Travels* to visit *Rome*, was highly commended for his *rare parts* and *abilities* in *all manner of Learning* to his *Holiness*; who was then by *birth* an *Englishman*: who, upon his *commendatory Letters*, the *more* to shew *honour* and *respect* due to the *merits* of the *Gentleman*, went *himself* in *person* to shew him the *Vatican*; where after many *Discourses*, and the turning over of many *Books*, he took him aside into one of the *Oriel Windows* and conjured him to tell him *ingeniously* his *thoughts*

thoughts of the Pope; assuring him with many deep promises and protestations, that he should not be prejudiced by it in the least; whereupon the Gentleman freely told him, that he thought the Pope to be a great Wen, growing in the Nape of the Churches neck, which some foolish people mistook to be the head of it. This was a very bold, but withall a very dangerous resolution of the Question, notwithstanding all engagements passed for his security; since it is a *Maxim* amongst all of the Romish perswasion,

Nullam fidem tenendam esse cum Hæreticis.

That no Faith is to be kept with Hereticks.

My last Advice in the point concerning Travelling into other Countries shall be this; be sure before thou visit other Nations and Kingdoms, to acquaint thy self well, with the knowledge of that in which thou hast been born and bred; for it will be a great shame, to be
inqui-

inquisitive into what is done *abroad* in other Countries, and to be *wholly* ignorant how things stand at *home* in thine own: for this were to do as the *Lamia*, who carried their Eyes shut up in a Box, when they were at *home*, and put them into their Heads only, when they went abroad.

XCVI. To conclude, be *useful* where thou dost live, that those who live *about*, by, and *with* thee, may both *want* and *wish* for thy *presence* still. Be *temperate* and *sober* at thy *Meals* and *Compotations*; and look to thy *Mouth*, for there commonly *most* diseases enter; and more graves are made with mens teeth than their hands, and the *Knife* kills more than the *sword*. When thou art invited to an *extraordinary* entertainment, that thou mayest not be *tempted* to exceed the bounds of *temperance*, and *sobriety*, *Carve* or *Discourse*; he who *Carves* is *kind* to two, he that *Discourses* is *kind* to all. *Scorn* no mans love, though he be of never so *mean* degree, that person deserves to be *bitten* by that *Dog* whom he will not *stroke*, when

when he *kindly* *sawns* upon him. Men
 less make any one though never so much
below thy self, justly thy *Enemy*; re-
 membring that *Fleas* can bite as well as
Lions, and that *Bees* can sting as well
 as *Serpents*. Pitch thy Behaviour low,
 thy Projects high: Be humble to thy su-
 perious, gentle to thine Equals, affable
 to thine inferiours, courteous to all. Be
 not light to follow every mans opinion;
 like a young spaniel, that quests at eve-
 ry Bird that rises before him: *Etiams*
ab errore facile discedere, levitatis est,
 saith Scaliger, to discede over easily, e-
 ven from an Error, argues too much
 levity: yet would I not have thee per-
 versely obstinate in thy own courses or
 opinions: it is the Character of a Fool
 to abhor instruction; hard Wax will ne-
 ver take any impression, and Wisdom
 will never commit Burglary, to break in
 upon those who lock and Bolt their
 doors against her; though a man cast
 an empty Bottle into the Ocean, yet if
 it be close corkt, it will still be but an
 empty Bottle. Amongst all those Trea-
 tises which may leave thee Wiser than
 they

they found thee, I commend to thy frequent reading the Proverbs of King Solomon, and his Ecclesiastes, or the Preacher. Finally (my Son) serve, love, and fear God; to whose Grace, Mercy, and Protection I leave thee: And so farewell, until we meet in another World.

FINIS.

Errata.

Which together with some smaller *literal* faults the Courteous Reader is desired to *excuse*, and with his Pencil to *amend*.

Page 5. line 17. read *Patrizare* for *Patricare*. p. 20. l. 24. r. *quoq;* for *cuiq;* p. 27. l. 16. r. not for no. 1. 28. r. *the Hen* had untruff a prin: there, for *he* had untruff a point there. p. 28. l. 12. r. *Nebulonabus* nostris, for *Nebulonibus* nostris.

Other Faults there may be, but they are not *worth* speaking of, and therefore I shall not speak much of them: But let the Reader take this for *good advice*, and as a *general rule*, never to read any Book whatsoever, until he has corrected the faults (if they are collected in an *Errata*) for so he shall prevent the committing any himself.

13

...the ... of the ...
...the ... of the ...
...the ... of the ...

LICENSED,

October 26.

1672.

R. L.

...the ... of the ...
...the ... of the ...
...the ... of the ...

...the ... of the ...
...the ... of the ...
...the ... of the ...

Handwritten signature

